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KAFIR SCHOLAR'S COMPANION

BY

I. BUD-M'BELLE,

INTERPRETER IN NATIVE LANGUAGES TO THE HIGH COURT OF
GRIQUALAND, AND LATE TO THE COURT OF
THE EASTERN DISTRICTS, ETC.

26

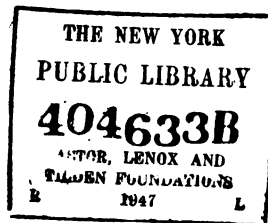
THE Kafir Language must be allowed to stand upon its own merits, and be studied according to its own analogy. If this be done, it will be found superior to many in ingenuity of form, and inferior to few in the expression of thought.
—*Appleyard.*

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TO

MR. JOHN TENGO-JABAVU,

THE PIONEER IN THE PUBLICATION OF SOUTH AFRICAN
NATIVE NEWSPAPERS, THE LAY MEMBER OF THE
PRESENT (1903) BOARD OF REVISORS OF THE KAFIR
BIBLE, AND WHO FOR OVER A QUARTER OF A CENTURY
HAS RENDERED GREAT SERVICES TO OUR LANGUAGE,

THIS BOOK IS RESPECTFULLY DEDICATED

AS A MARK OF ESTEEM BY

THE AUTHOR.

Orad - May 29, 1926

PREFACE.

THIS book, for which no literary merit is claimed, could not have been completed without the great help received from the various treatises mentioned within.

I express my obligations to the works of Revs. Appleyard, Dohne, Torrend, Davis, Roberts, Kropf, Dr. Colenso, Dr. Theal and Mr. Andrew Smith.

I am also grateful for the invaluable aid I received from Rev. Brownlee J. Ross, M.A., who kindly revised some of the "Proverbial and other Expressions." I am also indebted to and beg to thank Mr. William Alexander of Lovedale for the assistance rendered in connection with the reading of the proofs.

Any criticisms, any indications of errors, whether as to omission or commission, will be thankfully received by me.

I. BUD-M'BELLE.

LENGE,

KIMBERLEY,

2nd November, 1903.



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INTRODUCTION.

THE Kafir Language is a member of a most important family of languages, generally known as the Bantu languages, which are spoken over nearly the whole of Africa south of the equator. They present strongly-marked and numerous affinities of grammar and vocabulary; they are very closely allied to each other, and form a rich and compact family. Their most peculiar feature is the euphonic or alliteral concord (prefix). They are therefore to be classed among the prefix-pronominal group of languages. Most European languages belong to the suffix-pronominal group.

The Kafir language comprises the Xosa, or Kafir proper, spoken by tribes residing in Kaffraria, the Transkei, Tembuland, Herschel and also now in various parts of this Colony. It belongs to the same cluster as Zulu in Natal and Zululand; Swazi in Swaziland; Tebele (Isindebele) in Matabeleland. It is also spoken with dialectic variations by the Pondos and other natives in this Colony.

Its sister is the se-Chuana or se-Suto cluster which is spoken in the interior of this sub-continent, from the Orange River to the southern borders of Rhodesia. The dialects of the se-Chuana Branch comprise, se-Rolong se-Ngoaketsi, se-Ngoatu, se-Hurutsi, and se-Tlaping, which are spoken all over Bechuanaland, the Bechuanaland Protectorate, the Western half

of the Transvaal and the Orange River Colony ; se-Kololo on the Zambesi above the Victorian Falls, and se-Gwamba in North Eastern Transvaal.

The Sesuto Branch consists of dialects spoken all over the Eastern part of the Transvaal, the Orange River Colony, and Basutoland also, through immigration, a large part of Griqualand East and many Districts of this Colony.

An inspection of the following table will convince even a casual observer that some of the above languages belong to one Family, *viz*: the Bantu.

ENGLISH.	DUTCH.	BANTU.			
		Kafir.	Zulu.	Sechuana.	Sesuto.
person. .	persoon .	umntu .	umuntu	motho .	motho
dog . .	hond . .	inja . .	inja . .	nea . .	ntja
my father	mij vader	u bawo . or u tata*	ubaba .	rara. . or hara	ntate
my mother	mij moeder	u ma * .	umame.	'me . .	mme
flesh . .	fleisch . .	inyama .	inyama.	nama .	nama
rain . .	regen . .	imvula .	imvula.	pula .	pula
path . .	paad . .	indlela .	indlela.	tsela .	tsela
house . .	huis . .	indlu .	indlu .	ntlo .	ntlo
night . .	nicht . .	ubusuku	ubusuku	bosigo .	bosigo
tongue .	tong . .	ulwimi .	ulwimi.	loleme .	leleme

* *Tata*, father ; and *ma* or *mama*, mother, used by over a dozen tribes, are proper words in Bantu languages. *Ma* or *mama* is the first consonantal sound which a babe utters before, and *tata* the first it pronounces after, it has begun to cut its teeth.

In passing it is interesting to note the almost remarkable similarity of sound in some Kafir words to English words.

The reader should observe the identity of the following words :

uku-beta,	...	...	English,	to beat.
uku-bila,	...	...	"	to boil.
uku-gigiteka,	...	...	"	to giggle.
i-gila,	...	...	"	gizzard.
i-hobe,	...	...	"	dove.
uku-hlaba,	...	...	"	to sabre.
ubu-holoholo,	...	...	"	hollowness.
uku-kala,	...	...	"	to call (out).
uku-lala,	...	...	"	to lie (down).
uku-neta,	...	...	"	to wet.
uku-nceda,	...	...	"	to aid.
uku nuka,	...	...	Dutch	ruken.
uku-pala,	...	...	English	to pare.
The Kafir <i>l</i> is permuted from <i>r</i> .				
uku-xela,	..	...	English	to tell.

Gen. iv. 1. And the whole earth was of one language, and of one speech.

As a nominal language, Kafir is of common descent with those of the remotest northern tribes, from the Suaheli down the coast to immediately south of the equator—which have the bulk of their several languages in common. This is quite evident from the general use of the same roots ; and though the identity may be often obscured by a change of letters of the same or of different organs, the signification is obviously deducible from the same sense.

Outwardly, Kafir presents massiveness and bulkiness of form as well as of idea,—it is coarse, clumsy, and unrefined. The words expressive of rank and classes of natives in society are derived from the comparative qualities of animals, as *induna* (from *duna*, a designation of the genitals of males) a counsellor* of a tribe ; the names of their progenitors,

* This is in Zulu ; Kafir proper is *umpakati*.

which afterwards became national and tribal, are frequently taken from wild animals or from massive objects like large heads of cattle as *Abakwa-Ndloru*, of the elephant clan ; *Abakwa-Nkomo*, of cattle, and *Ama-Mfene*, of the baboon clan.

The custom of giving to the child the name of its grandfather, grandmother, or of some respected relation is as universal among the natives as it is with Europeans. When the choice is not determined in this manner, the name is generally commemorative.* Thus a child born while his parents are travelling would be called *u-Tafeni*, In the Fields, or *u-Mpahla*, Baggage ; a child who comes into the world during a time of affliction would be called *u-Nyembezi*, Tears ; or *Mashwa*, Calamity. A child born in a time of civil dissension, would be named *u-Nkani*, Dispute ; or in war, *u-Mfazwe*.

Kafir is bulky also in this respect that the natives usually contract many ideas into one word, forming a clumsy compound, as *ingonyama*, from *go*, bent, inclined, and *inyama*, meat—a species bent (living) on meat ; or better still, from *gonya*, which is the same as *ginya*, to swallow, and (*y*) *ima*, to stand, adding the state, nature, or habit. The sense thus obtained is an habitual, natural devourer—a lion. In the expression of better feeling, the language is rude and clumsy, for the savage custom of going naked has denuded the mind, and destroyed all decorum in the language.

Yet this bulkiness and massiveness of form, which is the truest representation of the spirit of the people, may not be improperly called the beauty of our

* See pages 4 and 9 Chalmer's *Tŭyo Soga*.

language. It has a peculiar flexibility in the formation of compound words, while its tendency to euphony in cases of inflexion, avoids all discords in vowels, and changes inharmonious consonants into others nearly allied to them, as may be observed in the passive verbs, the locative case, etc., e.g. *ndiya beta*, Active Voice; *ndiya betwa*, Passive Voice. Locative Case *e-ngutyeni*, in a garment, from *ingubo*, a garment. For other examples see Dr. Stewart's *Outlines of Kafir Grammar*, page 38.

The power of forming compound words must in some respect excite the surprise of other nations, which are not African, for the massiveness of idea thus obtained in one word must obstruct the flow of thought; and indeed cause a stagnation of thought. Take for instance the word *opelekezelayo*, i.e. 'one who accompanies another for some distance,' which is expressed in English by seven words. It is easy to conceive that the mind after having formed this compound word, needs rest or some time for collecting strength in order to proceed with another proposition.

All the senses and expressions of the whole language are compounded from a small number of primitive ideas which were suggested to man by the nature of things, sometimes perhaps quite without his knowledge. In many, or in most cases we can discover the visible or sensible idea which gave rise to those expressions or what kind of notions they were which occupied his mind. For instance the large animals have generally been named from some characteristic in their outward appearance, colour etc.; c. f. *inyati*, (from *inya* as in *ulu-nya* uselessness, of no effect, without sense of feeling, or which is

the same, from *nyawo*, foot) means a buffalo (generic) so called after its large footmarks, as well as its strength, hardness, fierceness; so also *indlovu*, an elephant. Probably so called from straining water through its trunk or doing mischief with it; *vova* means to squeeze out, press or wring out, as a rag or cloth which has been soaked in water. Other names for natural objects are taken from some striking quality, or from a particular action (c. f. *iza*, a wave of the sea; taken from the appearance of the waves which come—*za*—towards the land and are also heard; *intaba* (lit. something standing alone, shooting forth and taken notice of) a mountain, etc. Plants, stones, etc., have received their names from supposed qualities or from certain superstitious power which the *inyanga* (physician) ascribes to them, and they are, at the same time the true vehicle for the history of magic and enchantment *

The names for time, seasons, periods, etc., of the Kafir year have been termed according to the peculiar occupation, or the acts of labours performed during them, or from natural phenomena. The late Mr. Andrew Smith said:

“The Kafir year is the agricultural year. It begins with seed-time, and that is fixed astronomically by the appearing of the constellation named *isi-Limela* (the Pleiades) in the eastern sky a little before the rising of the sun. The year is divided into thirteen moons which are all named, and no doubt with characteristic names. One of these is *u-Ntulukazi* (June) the dusty month. Besides the astronomical mark just mentioned, advent of the time to plough is noted from a number of other signs which show the progress of the season rather than fix the mere date. Some of these are taken from birds and

* See Dohne.

from animals. When a cuckoo, named *ilunga le gwaba*, or, *ako pezu komkono*, from its call, is heard, and when the hoopoe, *uboboyi*, makes its appearance, the Kafir knows that summer has come. So also, when the bull-frog, *is-anyankomo*, begins its croaking, and the toad, *i-gogode*, is heard. Other signs are taken from plants. When the common rag-wort, *inkanga*, a troublesome weed infesting the pastures, produces its yellow flowers, then put in Kafir corn. This is the chief sign. When the native willow flowers, when the Kafir-boom, *umsintsi*, puts on its scarlet attire, when the Kafir plum, *umgwenye*, and the shrub, *umbinza*, form their fruit, plough, and sow Kafir corn. The time for maize is indicated by the flowering of another rag-wort, with rather a broad leaf for the size of plant, *idwara*. The flowering of the wild chestnut, *umbaba*, seen afar from a profusion of lilac blossom and the ripening of the fruit of the Kafir plum, show that it is time to scuffle, *ukuhlakula*. These signs taken from nature depend more on the warmth of the season and the coming of the rains, than on the day of the month, and vary in different years. They are very generally known, and the Kafirs in noting and following them show a decided power of close observation."

The idiomatics furnish particular elucidation as for instance : *into indilahlekile*, i.e., this has lost me (I have lost this); *ayindivumi*, i.e., it will not listen to me, literally : it will not agree with me ;—*uyandisinda*, literally : it is escaping me ; it is too heavy for me, etc. These examples show clearly that the idea suggested to the native mind, is, that the greater, heavier and more difficult object is always looked upon as predominating.

The principle that language is onomatopoeic in its origin is particularly illustrated by the general onomatopoeic character of words which contain clicks (*c q* or *x*) expressive of a voice, cry, a crack, a motion, etc.

If we search after the origin of the clicks, we find

them, says Rev. Mr. Dohne, in the physical and intellectual condition of a people. The first source from which the clicks have come is the onomatopoeic, because almost every click contains a representative of some sound. But if we enquire more extensively into the general meaning and application of clicks, which always signify something extreme or the utmost extent of an action of feelings, we observe that these are the expressions of an irritated mind, manifesting itself in a hyperbolical, most sensitive, and hasty manner, and allowing as it were not sufficient time for the organ to utter the thought in the usual way of the articulation, and hence many clicks have also originated from giving emphasis to certain consonants, especially *g k* and which are suppressed in *qekeza*, *iqili*, *nqika*, *xela*, etc.

Imitation has produced a great number of them and, consequently, the people who speak this language must possess that faculty in no small degree. There are in fact, few nations who are able to produce these articulations so generally and appropriately as the Zulu-Kafir, because there is no sound imitated which has not its proper strictly logical meaning. *Uku-qa-qa*, *v.t.*, onomatopoeic, crack (from crack slightly), means to rip; to tear or cut open or off, as *qaqa umtungo*, *i.e.*, to rip open (by tearing or cutting) a seam which sometimes sounds as slight cracks. *Uqo-qo-qo* (from *qo-qo-qo*, onomatopoeic, signifying a noise or sound), means the trachea, or windpipe. *Ukuxaxamisa*, *v.t.* (from *xa-xa*, onomatopoeic, signifying wagging or waving; and *misa*, to make a motion), means to make a wagging motion in walking; to give the

body a certain shock at each step, as lazy people do. So is *ukuxaxaza*, *v.t.*, meaning to purge; to have loose bowels. The suffix *za* here means to make.

As regards the influence other nations have had on the Kafir language by their commercial intercourse and the introduction of foreign commodities, customs and ideas, it may be stated that the number of words introduced is great. The Kafir language contains, comparatively speaking, more foreign words than the Zulu, Sesuto, Sechuana, or any other Bantu language. A large number of words has been introduced from intercourse with the Dutch (see page 25), and most of these are thoroughly Kafirised according to the sonant law of our language, as *itilongo*, prison; *ikoboka*, a slave; *ukubedesha*, to worship, etc. Others have been introduced by the Missionaries, *e.g.*, *umfundisi* (literally, a teacher), a minister of the Gospel; *umtandazo* (taken from the custom of turning round or bending over during prayer), a prayer; *umtendeleko*, "The Lord's Supper." A good number have also been introduced from intercourse with the English, *e.g.* *i-Tshatshi*, Church (of England); *isakiti*, a circuit; *ititshala*, a teacher (see page 16).

Some words have been admitted into the language to supply the place of ideas for which the natives have no expression of their own, such words as *inqwelo*, a wagon; *uhalahala*, a hooter; *ingqungqumbana*, a truck; while a large number were also "coined" by newspapers to facilitate our comprehension of civil, administrative, or political Government, such as *u-Mqondisi-Mteto*, or *u-Mchazi-Mteto* (literally,

the explainer or expounder of the law) the Attorney-General ; *Inkulu-Mbuso*, Prime Minister ; *Isandla* (*se-Mantyi*) Clerk, or literally, the Magistrate's hand (see page 48). Some again came through the Hottentot language. Many places and rivers in the Colony bear Kafirised Hottentot names ; e.g. *i-Nxuba*, Fish River ; *i-Qonce*, the Buffalo River or King William's Town ; *i-Qora*, Alicedale.

As a general illustration showing foreign words—English, Dutch, Modern, Hottentot, etc.,—the following extracts may be of interest :

1. The title page of the Revised Kafir Bible (1897) is 'Incwadi³ ezibalo³ ezingwele izeze Testamente¹ endala ne ze Testamente¹ entsha. Kukunyushwe³ isi Hebere¹ nesi Grike¹ eso zabalwa³ ngaso mhla mnene.'

2. "Incwadi³ esenze amalinga okuniguqulela,³ kwincwadi³ ezibalwe³ ngabantu, yona inganeno kwaleyo ili Lizwi lika Tixo,⁴ Izibalo³ ezingwele. Umfo owayibalayo³ waye eli Ngesi¹ umfundisi,³ isicaka³ sika Tixo⁴ senene." (Introduction to *Uhambo lo Mhambi*, Rev. Tiyo Soga.)

3. Inxenye yemiti inika iziqamo ezimnandi, enjengengwenye ne-apile,² nelamoni,² nomkiwane, neminye. Nemifuno vavela emhlabeni nayo. Ozitapile,² nozimbotyi,³ nozikabitshe,¹ noziletusi,¹ zonke ziyabizwa ngokuba yimifuno, nokutya kwavela kwasemhlabeni, inqolowa,³ nomazimba, nombona." (*Ukuvela kwe Mini*, page 33. Third edition, Rev. W. Hunter.)

4. "Nantsiya imidaka yakowetu e-Kapa² ezidokisini,¹ nantsiya e-Rautini,² ezantsi pantsi komhlaba, isimba igolide,¹ Nantsiya edambulo¹ isimba idayimani.¹ Izikepe² e-Monti² nase Bhayi² zizele. Abanye bako Ja-Baas² ezifameni,¹ abanye bakwindlu zonke zabelungu.³ Ubangakangela ngase kitshini,¹ ngase sitalini,³ esitoreni,¹ ufike likanya kona ibunzi lom-Afrika.²" (*Imvo*, 14th November 1897, 14th year).

On page 62 will be found words which are universally used and understood by Europeans. It is

1. English. 2. Dutch. 3. Modern. 4. Hottentot.

to be hoped that they may before long be admitted into an English Dictionary, "if only as a memorial of the Kafir language which would soon be supplanted by English."

The syllabic words should be well learnt and their acquisition will enrich the reader's vocabulary. The dissyllabic, trisyllabic, and polysyllabic words, etc., are given to call the reader's attention to the peculiar construction of some Kafir words. There would be few languages (if any) which have words similar in construction to : *i-xo-xo*, a toad, large frog ; *uku-bida-bida*, to confuse, to confound ; *i-go-go-go*, empty paraffin case, box, or clock case ; *i-ka-ka-ka-ka*, a small thorny plant ; the Scotch thistle.

With reference to proverbial Expressions (see page 69), Dr. Theal says :—

"The language of a Kafir is adorned with figurative expressions some of which are readily understood by an Englishman, but others when literally interpreted, are to Europeans meaningless. Such expressions, however, are found upon enquiry to refer to some circumstance in their mode of living, or some event to their traditional history which makes the meaning very clear. These concise maxims are of daily use. The language, from its energetic precision, is admirably adapted to the sententious style and the element of metaphor, which has entered so abundantly into its composition, that one can hardly speak it without unconsciously acquiring the habit of expressing one's thought in a figurative manner."

In his *Comparative Grammar of the South African Bantu Languages*, Rev. Torrend gives some interesting specimens of Kafir folk-lore, he says :

"Kafirs are in possession of a large number of traditional tales in which the heroes are not animal, but human beings. One of the most remarkable features of most of them is that

they contain parts that are sung. It may even be thought that in many of them the story is merely the frame of the song."

Rev. Casalis says :

"The *Intsomi* (Sesuto and Sechuana, *li-Tsomo*, meaning surprises; Kafir, *uku-zuma*, to fall upon unexpectedly), mean surprising stories,* a title admirably suited to them, whether applied to the substance or form. They are composed of an incoherent mixture of extraordinary adventures and descriptions of fabulous animals, of the nature of European harpies and hippogriffs; in short, the grotesque and the monstrous enter largely into their composition. Nevertheless here and there we find valuable moral lessons, proving that evil never remains unpunished, and even more than one allusion to facts of sacred history is found; the style is very animated, and generally adapted to the subject; in parts of a pathetic nature, it requires vehemence which would appear extravagant anywhere but in a country where people give expression to all their feel."

Besides Rev. Torrend, Dr. Theal in his *Kafir Folk-lore* (traditional tales) has a good collection amongst which mention may be made of: "The Story of the Bird that made Milk;" "The Story of Five Heads;" "The Story of Tangelomlibo;" "The Story of Sikulume;" "The Story of Hlakanyana."

"Among the natives of South Africa, (says Dr. Theal, in the *Kafir Folk-lore*), relationship is viewed differently from what it is by Europeans. I have more than once heard Kafirs accused of falsehood because they asserted one person to be their mother or father at one time and a different person at another time. Yet they were telling the truth according to their ideas. A common complaint concerning native servant girls is that they claim every other person they meet as a brother or a sister. Now, from their point of view what we should term cousins are really sisters. It is not poverty of language for they have words to express shades of relationship where we have

* Fables.

none, but a difference of ideas, that causes them to use the same word for father and paternal uncle for brother and cousin, etc. *Bawo* is the word used in addressing father's brother, or father's half brother. Little children say *Tata*. But there are three different words for father, according as a person is speaking to, or of the father or uncle of the person he is speaking of. Speaking of my father *bawo* is the word used; of your father, *uyihlo*; of his father, *uyise*. *Malume* is the brother of any one called mother. *Ma* is the word used in addressing mother, any wife of father, or the sister of any of these. The one we should term mother can only be distinguished from the others, when speaking of her, by describing her as *uma wam kanye*, i.e., my real mother; or *uma ondizalayo*, i.e., the mother who bore me. Speaking of my mother, *ma* is the word used; of your mother, *unyoko*; of his or her mother, *unina*. A paternal aunt is addressed as *dadobobawo*, i.e., sister of my father. *Mnakwetu* is the word used by females in addressing a brother, a half brother or male cousin. Males when addressing any of these relations older than themselves, use the word *mkuluwa*, and when addressing one younger than themselves say *mninawa*. *Dade* is used in addressing a sister, a half-sister, or a female cousin.* Females when speaking of any of these relations younger than themselves, usually say *msakwetu*; *mtakwetu* is an endearing form of expression, meaning child of my mother. (So is *mtakabawo*, child of my father.) *Bawomkulu* is the address of a grand-father. *Makulu* is grand-mother. *Mtshana* is the son of a sister. When a Kafir woman is married her husband's parents give her a new name, by which she is known to his family ever after. Upon the birth of her first child, whether son or daughter, she is frequently called by every one else after the name given to the child—mother of so and so, *uno*. . . . Her husband is called *uso*. . . . , father of so and so." (See page 46)

In order that others should follow the example of the Kafir poet, 'Hadi' (Mr. Jonas Ntsiko), the chapters on Versification from Revs. Appleyard and Roberts are given *in extenso*.

It may be added that in the *Ingoma*, or Penult

* A cousin among Fingoes is *umza*.

Psalm-Tunes, compiled for the use of the Native Churches in Southern Africa by Mr. Christopher Birkett, he says:—

“The uniform prevalence of the penult accent in the languages of Southern Africa renders it impossible, in the absence of an adequate number of monosyllables, that the versification in these languages can sufficiently conform to the usages of versification in European languages as to make it practicable that any European Psalm Tune Book can supply the necessary number of Tunes required for Divine worship in these parts of the Mission field.

The Long Measures, Common Measures, Short Measures, Six Eights, etc., are *unavoidably* in TROCHAIC feet and each line ends with a syllable *unaccented*, whilst the European Measures are IAMBICS ending with an *accented* syllable. So that while the *quantity* in the verses may be analogous, there is a direct contrariety of *accent* through out every syllable of every line.”

In conclusion, it may be stated that the list of publications referring to Native Races has been given with the view that it would assist and facilitate research. The importance of this List was further impressed on the Author's mind by the reading of an able and interesting but not exhaustive Lecture on “South African Literature” delivered by Mr. Sidney Mendelssohn, a well-known collector of Africana, under the auspices of the newly formed Kimberley Athenæum, on the 7th August 1903.

In the words of Mr. Mendelssohn, the Author apologises for its many shortcomings, but must urge in his defence that it is a subject in which he feels deeply interested, and thus he felt a desire to interest others. Practically speaking it is the knowledge of ourselves and our surroundings which has been so neglected by us in the past. If it will lead

any of his readers to give more thought or attention to the wonderful storehouses of information which await their research, he shall feel that he has done something, however insignificant, to induce them to follow the history of the land of their birth, and the study of the races which make up the total of our mixed and varied population. It is by means of this knowledge that the dying embers of the fierce fire that has consumed us in the past, may be most effectually quenched; by the acknowledgment of what others have done, and of the sacrifices which have been made by men of every nationality, in the common cause of civilisation, humanity and progress.

The Author ventures to throw out the suggestion—*Gabula Sikumbuzo*—that past-scholars of our Native Training Institutions should subscribe towards a Fund, as a thanks-giving, to enable their Institution authorities to purchase the greater portion of the books enumerated in the chapters: “Kafir Literature,” and “Publications in which references are made to Native Races South of the Zambesi.” These invaluable works would enhance the worth of their “*Alma mater*” Libraries,* and would thus be within the reach of all:

* “But there are no works of reference!”—RT. HON J. CHAMBERLAIN.”



KAFIR LITERATURE.

“IN the formation of a Kafir literature, considerable progress has been made by the Glasgow, Berlin, American, and Wesleyan Missionaries.

1. In the Kafir dialect, the Glasgow Missionaries published the first elementary books, including part of a vocabulary. They have also translated some portions of the New Testament, of which one of the Gospels, the two Epistles to the Thessalonians, and the first Epistle to Timothy, have been printed.

Mr. Dohne of the Berlin Society, published a Catechism, a Translation of the Book of Psalms, and some minor works. He is also the translator of the several Epistles to the Corinthians, Galatians, Ephesians, and Hebrews, in the lately completed edition of the New Testament.

From the Wesleyan Press, several editions of elementary books* have been successively issued. Translations of the first and second Conference Catechisms, a Hymn Book by various contributors, and a translation of the Morning Prayer, Litany, Sacramental and other Services, have also been published. Detached portions of the Old Testament Scriptures, including extracts from the books of Genesis and Exodus, a portion of the Psalms, the Book of Proverbs, Isaiah and Joel, have at different times been translated and printed. Two or three editions of the Four Gospels, the Acts of the Apostles, and the Romans, have successively appeared in the course of the last few years. More recently, the whole of the New Testament, including the five Epistles, translated by Mr.

* I, II, and III Kafir Readers; also a Kafir Reading Book with English extracts at the close of each section (1850).

Dohne, has been published. The remaining parts of the Old Testament are either already in manuscript, or in process of translation. Other works, also, including a Kafir and English Dictionary, are in preparation.

The first Kafir grammar was published by the Rev. W. B. Boyce in 1834, of which a second edition was afterwards printed in England with some additions and alterations by the Rev. W. J. Davis, together with a short phrase book and vocabulary. An English and Kafir vocabulary, by the Rev. J. Ayliff, was also printed in England in 1846.

2. The only publication in any of the Fingoe dialects, is the first Conference Catechism in the Amaswazi dialect, which was printed at the Wesleyan Press in the Bechuana Country. The Amafengu, both in Kafirland and the Colony, use the above Kafir publications, thus rendering it probable that any peculiarities which their dialects still retain will soon disappear.

3. In the Zulu dialect, which is spoken by the natives of Natal, the American Missionaries have published a few elementary books, some of which contain portions of Holy Scripture.

4. Like the Bechuanas, the Kafirs possess a sort of native literature in the shape of war and other songs. Among the Amapondo even satirical songs may be occasionally heard; and among the Amazulu, songs embodying sentiments indicative of a more than ordinary sensibility, are said to exist; but generally speaking, the African intellect does not appear to advantage in the exercise of the imaginative faculties. In forensic debates, in legal pleas and cross-examinations, the native talent of a Kafir and Mochuana appears to advantage; and no one can witness such displays of intellectual gladiatorship without being convinced that in their case, intellect has not been affected by the distinction of colour or clime. The following is the first Christian song, it is believed, ever attempted by the Kafir mind. It was composed, together with the tune to which it is sung, several years

ago, by a native convert of the name of NTSIKANA, who was amongst the earliest fruits of Missionary labour in Kafirland.

KAFIR HYMN.

Ulo-Tixo omkulu ngosezulwini.
 Unguwena wena Kaka lenyaniso.
 Unguwena wena Nqaba yenyanyiso.
 Unguwena wena Hlati lenyaniso.
 Unguwena wen' uhlel' enyangwaneni.
 Ulo 'dal' ubomi, wadala pezulu.
 Lom-Dali-Dali wadala nezulu.
 Lom-Enzi wenkwenkwezi nozilimela.
 Yabinza inkwenkwezi isixelela.
 Lom-Enzi wemfama, uzenza ngabomi.
 Latet' ixilongo, lisibizile.
 Ulongin' izingel' imipefumlo.
 Ulohlanganis' imihlamb' eyalanayo.
 Ulomkokeli wasikokela tina.
 Ulengub' enkulu siyambata tina.
 Ozandla zako zinamanxeba wena.
 Onyawo zako zinamanxeba wena.
 Ulogaz' lako liyimrozo—yinina?
 Ulogaz' lako lipalalele tina.
 Lemali enkulu-na siyibizile.
 Lomzi wako-na-na siwubizile.

[Thou art the great God—He who is in heaven.
 It is Thou, Thou Shield of Truth.
 It is Thou, Thou Tower of Truth.
 It is Thou, Thou Bush of Truth.
 It is Thou, Thou who sittest in the highest.
 Thou art the Creator of life, Thou madest the regions
 above.
 The Creator who madest the heavens also.
 The Maker of the stars and the Pleiades.
 The shooting stars declare it unto us.
 The Maker of the blind, of Thine own will didst Thou
 make them.

The Trumpet speaks—for us it calls.
 Thou art the Hunter who hunts for souls.
 Thou art the Leader who goes before us.
 He who gathereth together flocks opposed to each other.
 Thou art the great Mantle which covers us.
 Thou art He whose hands are with wounds.
 Thou art He whose feet are with wounds.
 Thou art He whose blood is a trickling stream—and why?
 Thou art He whose blood was spilled for us.
 For this great price we call.
 For Thine own place we call.] ”

In 1850, Rev. J. W. Appleyard, the able writer of the above quotation published a very serviceable treatise *The Kafir Language*, comprising a sketch of its history, which includes a general classification of South African dialects, ethnographical and geographical, remarks upon its nature, and a grammar. It is to be regretted that this exhaustive book is out of print.

Mr. J. L. Dohne crowned his invaluable services to our literature by issuing, in 1857, a *Zulu-Kafir Dictionary*, etymologically explained, with copious illustrations and examples, preceded by an introduction on the Zulu-Kafir language. It was dedicated to His Excellency Sir George Grey, K.C.B. This book is also out of print.

The Rev. William J. Davis, in 1872, issued a *Dictionary of the Kafir Language*, including the Xosa and Zulu dialects. It was from Kafir to English. Subsequently, in 1877, a second part of this book* was issued. This was from English to Kafir. This book, as was the *First Kafir Grammar*, was dedicated to the Rev. William Shaw, the first Wesleyan Missionary in Kaffraria.

In 1862-69 Professor Bleek issued a *Comparative Grammar* of the South African Bantu languages.

In 1877, a Translation of *Fifteen Sermons* of Rev. John Wesley by Rev. E. J. Barrett, a Wesleyan Missionary, was issued.

*A new and enlarged addition of Davis' *Kafir Dictionary* is being prepared for the press by Rev. William Hunter (Umzingeli).

In 1879 there appeared a Translation of the *Tongue of Fire* by Rev. William Arthur, M.A. It was translated by Mr. S. P. Gasa and printed at the Wesleyan Mission Press, Grahamstown (Location), during the time of Rev. W. Holford.

The Rev. J. W. Appleyard was responsible for the translation of the first *Kafir Bible*, published by the British and Foreign Bible Society of London. A second Revised Kafir Bible was issued in 1879. Numerous and frivolous objections were raised against both publications. In defence of the first Kafir Bible, Rev. Appleyard issued an able treatise entitled, *An Apology for the Kafir Bible*, in 1867.

A new edition of Appleyard's version was issued in 1902 by the British and Foreign Bible Society of London.

In 1879 there appeared the *Preacher's Friend* (Umhlobo waba Shumayeli), a manual of Christian theology in Kafir by the Rev. William Hunter, a Wesleyan Missionary. It was printed by the order of the Wesleyan Methodist Conference of South Africa, and in 1894 it reached its fourth edition. Two years later, the *Peep of Day* (Ukuvela kwe Mini) was issued by the same author. It contained twenty-nine pictorial illustrations.

In 1895 there appeared a third edition of the *Zulu-Kafir Language*, simplified for beginners, by the Rev. Charles Roberts, a Wesleyan Missionary of Natal. The first and second editions were respectively issued in 1874 and 1880.

In 1900, the *Sermons on Several Occasions* by Rev. John Wesley, A.M., consisting of Fifty-three Discourses, published in four volumes in the year 1771, and to which reference is made in the Trust Deed of the Methodist Chapels, as constituting, with Mr. Wesley's Notes on the New Testament, the standard doctrine of the Methodist Connexion, appeared in two volumes. These were translated into Kafir by order of the South African Wesleyan Conference.

An *English-Herero Dictionary* with an introduction to the study of Herero and Bantu in general, by the Rev. F. W. Kolbe, of the London Missionary Society, formerly of the Rhenish Herero Mission, was issued in 1883. Five years later, Rev. Kolbe published his *Language-Study based on Bantu*, or an inquiry into the laws of root-formation, the original plural, the sexual dual, and the principles of word-comparison; with tables illustrating the primitive pronominal system restored in the African Bantu family of speech.

A Sketch of the Modern Languages of Africa. Accompanied by a Language Map. By R. N. Cust, Esq., Barrister-at-Law. In two volumes, published in 1883. On the *frontispieces* of the first volume which was dedicated to King Leopold II of Belgium, appear 30 excellent photographs of eminent Linguists such as Prof. C. G. S. Bleek, Sir H. M. Stanley, Dr. R. Moffat, Rev. Gout, Dr. Livingstone, Archdeacons Dandeson Crowther of Lower Niger, and Johnson of Upper Niger. The latter two are pure Negroes. On page 212 will be seen a photograph of the first African Bishop, the Rev. Samuel Crowther, D.D. (*Hic Niger est*). The second volume deals exhaustively with the Bantu family.

Zulu-English Dictionary by the Rt. Rev. J. W. Colenso, D.D., D.C.L., Bishop of Natal, was published in 1884.

Kafir Folk-Lore: a selection from the traditional tales current among the people living on the eastern border of the Cape Colony, with copious explanatory notes by Dr. Theal, was published in 1886.

In 1891 another *Comparative Grammar* of the South African Bantu languages, comprising those of Zanzibar, Mozambique, the Zambezi, Kafirland, etc., by the Rev. J. Torrend, S.J., of the Zambezi Mission and author of an *Outline of Xosa-Kafir Grammar*, saw the light.

In the second Appendix of this *Comparative Grammar* there are some specimens of Kafir Folk-Lore.

In 1894, *Words and Phrases in English and Kafir*, by Rev. Alfred J. Newton, R.D., was republished. In 1869

the first *Kafir Hymn Book*, for use in the Church of England, was printed at the Gwatyu Mission Press by the late rev. gentleman. The *Lessons* appointed to be read in Church and extracted from the Apocrypha were also printed at this Mission in 1888.

In 1897, Parts I and III of *Scripture Stories* (Imbali Zezibalo), by the Rev. J. S. Morris, of the Diamond Fields Wesleyan Mission, were issued. These books are illustrated and printed in large type.

The Way of Life, translated into Kafir by Rev. Charles K. Hodges, Wesleyan minister, with a letter to Natives in South Africa by the late Bishop William Taylor of the Methodist Episcopal Church.

The S. P. C. K. (Society for Promoting Christian Knowledge) has issued in Kafir the following Books:—

In 1890, *Sermon Notes for Catechists*. By Alan G. S. Gibson, M.A.

In 1897, *Catechism on the Old Testament*. By Canon Goodwin, M.A., theological tutor, St. John's, Kaffraria. Translated by Mr. Alfred B. Jele.

In 1898, *The Children's Saviour*. By Father Osborne. Translated by Mr. Aaron E. Nazo. It is illustrated.

In 1899, *The Gospel Picture Book*.

And in 1900, *Plain Words*. By the late Bishop Walsam How. *Meditations on the Seven Last Words of Our Lord*. By Bishop King, D.D., of Lincoln. *More Devotion at Holy Communion*. By the late Bishop Key of St. John's.

Several publications have been issued from time to time by the Lovedale Mission Press. Amongst them mention may be made of a Translation of Bunyan's *Pilgrim's Progress* (Uhambo Lomhambi) by the late Rev. Tiyo Soga, "one of Africa's noblest products, and the model Kafir Missionary," whose life has been handed to us in two able and interesting works.* The first (1878) sketch of his life was written by the late venerable missionary, the Rev. J. A. Chalmers, whose memoir was written by the

*On the *frontispiece* is a photograph of Rev. Tiyo Soga.

Rev. G. W. Cross, Baptist minister, Grahamstown. A copy of *Tiyo Soga* by Mr. Chalmers was presented to and graciously accepted by the late Queen Victoria. The second (in 1897) by the Rev. H. T. Cousins, Ph.D., F.R.G.S., author of *Slavery in Africa, Matabeleland and its People*, etc. The 'Uhambo Lomhambi' was dedicated to the Rev. William Govan, the founder and first Superintendent of the Lovedale Free Church Missionary Institution.

The Angels' Message (Intshumayeze ye Ngelosi). Translated by Rev. Daniel Mzamo, in 1875. It was subsequently re-issued in a bi-lingual form—English and Kafir.

A Kafir Grammar with Exercises. By Rev. J. MacLaren, M.A. (now Inspector of Schools), in 1886.

The First Kafir Course. By the late Mr. J. Crawshaw, in 1888.

God loves the Cheerful Giver. By the late Rev. Richard Ross. Translated by Rev. P. J. Mzimba in 1893.

The Lovers of Darkness. By Rev. Dr. W. A. Soga, in 1893.

The Amaculo ase Lovedale* (Lovedale Music). Composed by Mr. John Knox Bokwe, who also wrote a *Sketch of the Life of Ntsikana Gaba*. The Amaculo were issued in 1894.

The Lord's Supper. By the late Rev. Bryce Ross, D.D., of Pirie Bush, with an introduction by his younger brother, the late Rev. Richard Ross of Cunningham (Toleni), in 1900. This Tract was first issued in 1860.

The Rising of the Sun on the Himalaya Mountains. By Rev. H. G. Schneider of the Moravian Mission. Translated from the German by Rev. L. Marx, Moravian Missionary, and Mr. B. Mazwi, a teacher, in 1893.

Uhambo lwama Esikimo ukuya kwi Krismis. By Rev. H. G. Schneider. Translated by Rev. L. Marx and Mr. Y. Gomba from the German, in 1894.

* The first *Incwadi ye Ngoma nama Culo*, used by our people, was composed by the late C. Birkett.

Kafir Readers I, II, and III, which contain valuable stories.

A Contribution to South African Materia Medica. By the late Mr. Andrew Smith of St. Cyrus, M.A., in 1895.

Incwadi Yokutyila isi Profeto sika Hosheya. By the late Rev. Isaac M. A. Motaung, in 1900.

The Kafir Phrase Book and Vocabulary. By the Rev. Dr. Stewart, in 1899. Also in 1901, *Outlines of Kafir Grammar*, with practical exercises.

A Kafir-English Dictionary. By Rev. Albert Kropf, D.D., Superintendent* of the Berlin Mission, in 1899.

The Life of Ntsikana, his Prophecies and his Famous Hymn. By his grandson, Mr. Burnet Ntsikana, in 1902. (It is a pity that the services of Mr. Knox Bokwe were not acknowledged in the Introductory Note.)

I-Bandla lase Scotland. By Rev. Brownlee J. Ross, M.A., in 1902, was printed at King William's Town.

The Story of the Old and New Testaments. It was compiled from the work of Dr. Schunster. By Rev. Josep Hornij, S.J. It was dedicated to the Right Rev. Hugo MacSherry, Bishop and Vicar Apostolic of the Eastern District of the Cape of Good Hope. It has 111 pictorial illustrations.

Observe.—Two pamphlets were translated on behalf of the Seventh Day Adventists by Revs. Gana Kakaza (Wesleyan) and W. B. Rubusana (Congregational).

[Mr. Chalmers Nyombolo showed the Author a manuscript of his *Kafir Grammar*. It is based on a novel principle which is exhaustively explained in a table of the elements of the Kafir language, which shows the different sorts of nouns, with their orders, species, euphonic letters, relatives and euphonic syllables.]

* He is Chairman of the present Board of Revisors of the Fourth Translation of the Kafir Bible.

THE KAFIR PRESS.

THE first Kafir newspaper published was the *Indaba*, which was printed at Lovedale and edited for two years by the Rev. Richard Ross, who died in May 1902. It ceased publication before 1846.

Rev. Cousins, says: "From the very commencement of his missionary career, Tiyo Soga employed his leisure in collecting Kafir fables, legends and proverbs, fragments of Kafir history, rugged utterances of native bards, the ancient habits and customs of his countrymen, and genealogy of Kafir chiefs, with striking incidents in their lives. These fragments were published in a few articles in the *Indaba* and showed his intimate knowledge of the past events of his country."

Early in the 50's the *Isitunywa se Nyanga* or Monthly Messenger was published in King William's Town.

In 1870 the Lovedale Missionary Press issued a newspaper called the *Isigidimi sama Xosa*. It ran for seventeen years, Rev. Dr. Stewart being the Editor. There were associated with him at different times Revs. Messrs. Mzimba, Elijah Makiwane, the late Wm. Gqoba and Messrs. Tengo Jabavu, Knox Bokwe, and others.

In 1884, November, Mr. Tengo Jabavu started the *Imvo Zontsundu ne Liso Lomzi* (Native Opinion and Guardian) at King William's Town. It is a Kafir-English weekly. In 1897, a copy of this journal was presented to and graciously accepted by Her late Majesty Queen Victoria. In 1898 he was joined by Mr. Knox Bokwe as a partner, who in 1900 retired from partnership. The paper is

now run by Messrs. Jabavu & Co., Ltd. For over a year, during the Anglo-Boer War of 1899-1902, *Imvo* was suppressed by the Military Authorities for having published an "objectionable (*sic*) article." The paper reappeared on the 4th October 1902, as *Imvo Zabantsundu Bomzantsi Afrika* (South African Native Opinion).

In Oct. 1891 there appeared a Kafir-Sesuto journal called in Kafir *Umhlobo waba Ntsundu*, and in Sesuto *Mohabo oa ba Batso*. It was printed at Queenstown and edited by the late Rev. Isaac Motaung; it ceased publication in 1892.

In November 1897 a tri-lingual (Kafir, Sesuto, and English) weekly paper called *Izwi Labantu*, *Lentsoe la batho*, and the *Voice of the People*, respectively, was issued at East London, by the Eagle Printing Company. Its first Editor was Mr. N. C. Umbhalla, and he was succeeded by the present Editor Mr. Allan K. Soga.

The *South African Spectator* is published and edited by Mr. F. Z. S. Peregrino at Cape Town. It is issued fortnightly and occasionally contains Kafir columns. It is exclusively the organ of the coloured people, *i.e.* those who are not 'white.' It began publication in 1900.

The *Inkanyiso* was run by Mr. Solomon Kumalo for a few years and ceased publication early in the 90's.

The *Ipepa lo Hlanga*, its successor, was suspended by the Military Authorities during the Anglo-Boer War. It resumed publication in 1902.

[The *Leselinyana la Basotha*, printed at Morija and published by the French Missionary Society, is the only Sesuto newspaper in Basutoland. The *Koranta ea Bechuana*, or *Bechuana's Gazette* (Mafeking), published by Mr. Silas T. Molema, saw the light in 1901. Mr. Sol. T. Plaatje is its Editor. It is bi-lingual, *i.e.* English and Sechuana.]

DIVISION OF TIME.

THE NAMES OF THE DAYS OF THE WEEK.

Sunday, ...	i-Cawa, ...	Resting day.
Monday, ...	u-Mvulo, ...	Opening day.
Tuesday, ...	olwesi-Bini,	Second day.
Wednesday,	olwesi-Tatu,	Third day.
Thursday, ...	olwesi-Ne,	Fourth day.
Friday, ...	olwesi-Hlanu,	Fifth day.
Saturday, ...	um-Gqibelo,	Last day.

In their uncivilised state the Natives knew only the difference between light and darkness, *i.e.* day and night. The first missionaries found them in this state. To teach them the seven days of the week was therefore no easy task. The first day which the missionaries taught them to observe was Sunday, the Christian Sabbath Day. Various ways were adopted to make them understand this. A flag used to be hoisted at the mission house, at the sight of which people used to flock to the mission house; or a messenger was sent round to the chiefs and headmen, and request them to inform the people that to-day is Sunday—*i-Cuwa*, resting day. The Natives then suspended all work and went to listen to the word of God at the mission house. The missionary *inter alia* explained the “great day” and told the assembly that to-morrow would be Monday when they could resume their work, hence the term *u-Mvulo*, the opening. (The Zulus were told to call it *u-Msombuluko*,—the Unfolding.) The second day, Tuesday, was named *olwesi-Bini*, Wednesday *olwesi-Tatu*, Thursday *olwesi-Ne*, and Friday was called the Fifth day. This was to prevent confusion. To

avoid further complication, Saturday (the sixth day) was not termed *olwesi-Tandatu*, but *um-Gqibelo*, the Finishing. Thus they knew that the next day would again be the 'great day' or *i-Cawa*. The word *cawa* is of Hottentot origin.

[The signal for the great day amongst the Bechuanas (natives of Bechuanaland) was the ringing of a bell; hence Sunday is known by them as the 'Day of the Bell,' *Tsatsi ya tshipi*; it is also interesting to note that the missionaries told them to call Saturday, *Tsatsi ya Matlhatso* the day of Washing.]

THE NAMES OF THE MONTHS OF THE YEAR.

January, ...	Ntlolanja.	July, ...	Mpandula.
February, ...	Ndaza.	August, ...	Ncwabakazi.
March, ...	M'basa.	September, ...	Mfumfu.
April, ...	Mgudluli.	October, ...	Zibandlela.
May, ...	Ntlangula.	November, ...	Lwezi.
June, ...	Ntulikazi.	December, ...	Ntsinga.

Observe.—The months of the year are lunar and not calendar, and are an approximation to European months.

The above, properly speaking, were originally used by Abambos, *i.e.* the Fingoes. The Xosa proper used the following which are more or less obsolete:—

1. Eyo-Mqungu; 2. Eyo-Mdumba; 3. Eyo-Kwindla; 4. Tshaz' impuzi; 5. Canzibe; 6. Isilemela; 7. Eye-Ntlaba; 8. Eye-Tupa; 9. Eyo-Msintsi; 10. Eye-Dwara; 11. Eye-Nkanga; and 12. Eyo-Mnga.

NAMES OF THE SEASONS OF THE YEAR.

Autumn, ...	...	U-Kwindla
Winter, ...	...	U-Busika
Spring, ...	...	E-Ntlakohlaza
Summer, ...	...	I-Hlobo

Observe.—U-kwindla means harvest time; U-busika is derived from the sense of cutting; Ntlakohlaza signifies

top of the green; and I-hlobo designates the time when all is decorated with green.

THE PHASES OF THE MOON.

New Moon,	...	...	Inyanga Entsha.
First Quarter,	...	...	Iceba lokuqala
Full Moon,	...	...	Inyanga ezeleyo.
Last Quarter,	...	...	Iceba lokugqibela.

Note.—The Phases are sometimes rendered: inyanga etwasileyo, literally, the appearing or commencing moon, *i.e.* new moon; Inyanga ehlangeneyo, the full moon; inyanga iselwe or eseyiselwe, literally, the moon overtaken by the morning; *i.e.* the waning moon, also called inyanga ekekekileyo, the broken moon; inyanga efileyo, literally, the dead, *i.e.* old moon.

POINTS OF THE COMPASS.

East,	...	...	Impumalanga.
North,	...	...	Emantla.
South,	...	...	Ezantsi.
West,	...	...	Intshonalanga.
North-East,	...	...	Ngentla Empumalanga.
North-West,	...	...	Ngentla Entshonalanga.
South-East,	...	...	Ngezantsi Empumalanga.
South-West,	...	...	Ngezantsi Entshonalanga.

PLANETS AND CONSTELLATIONS.

The astronomical knowledge of the Kafir is very limited. From 'I-nja 'nkulu' to 'u-Pondo 'lunye' are translations of the Latin names.

I-Nkwenkwezi, ... a star, a shooting star.

U-Mgea, ... a comet.

[*Fig.*: The year of the Comet, 1843.]

U-Canzibe, ... The large reddish star Saturn,
visible in the southern hemisphere in winter.

U-Cel-izapolo, ... Venus as an evening star.

[The Abambos call it isi-Cela nkobe.]

Ama-Roza, ...	...	The constellation of stars called Orion's belt.
Isi-Limela, ...	...	The Pleiades which announce the time for ploughing. The planet Jupiter.
Isi-Bakabaka,	...	The space or expanse between heaven and earth. The firmament.
U-Mnye, ...	...	The milky-way in the sky.
U-Mnyama, ...	...	Eclipse.
U-Mnyama, ...	...	Rainbow.
I-Langa, ...	...	The sun.
(Fig. the Solar day.)		
I-Nyanga, ...	...	Moon.
I-Nja 'nkulu,	...	Canis Major.
I-Nja encinane,	...	Canis Minor.
I-Sikepe sika Ago,	...	The ship Argo.
I-Sitya, ...	...	Crater.
I-Sitebe, ...	...	The Altar.
I-Ntlanzi zase zantsi,		Piscis Australis.
I-Sitsaba sase zantsi,		The Southern Crown.
I-Hobe lika Nowa,...		Columba Noarchi.
U-Mnqamlezo wase zantsi,		Crux Australis.
U-Pondo 'lunye, ...		Monoceros.
I-Kwezi,	...	Venus as an evening star.
I-Kwezi-lokusa,	...	Venus as a morning star.

Observe.—the Northern Constellations are excluded.

BORROWED WORDS.

FROM THE ENGLISH LANGUAGE.

- I-Almanaka, *n.*, *almanac*. A calendar of the days of the year.
- I-Amelika, *n.*, *America*. The continents of North and South America; usually applied to the former.
- Um-Amelika, *n.*, *American*. An inhabitant of America. A Yankee.
- I-Anavesile, *n.*, *anniversary*. A yearly return of an event; a Sunday-school annual celebration.
- I-Ankoré *n.*, *anchor*. Iron hook for holding a vessel at rest.
- I-Balasi, *n.*, *ballast*. Any heavy substance placed in the bottom of a ship to steady it. A ballast train.
- I-Banki, *n.*, *bank*. A place where business is done in money.
- I-Bari, *n.*, *bar*. A place where liquor is sold and consumed.
- I-Bati, *n.*, *bat*. A cricket bat.
- I-Batisi, *n.*, Bathurst., a town in the Eastern Province.
- Im-Baula, *n.*, *bowl*. A 'coal fire' built or made in a 'bowl' or hollow iron vessel.
- I-Bhayibile, *n.*, *Bible*. The Holy Scriptures—the Old and New Testaments.
- I-Bhokisi, *n.*, *box*. A chest.
- I-Bhola, *n.*, *ball*. A globular body for playing tennis, cricket, etc.
- I-Bhotile, *n.*, *bottle*. A vessel with a narrow mouth for liquids.
- U-Bhubhani, *n.*, *bubonic*. The bubonic plague.
- Observe:—The literal translation of the Kafirized word would be 'You die!'

- I-Bishopu, *n.*, *bishop*. A prelate in charge of a see or diocese.
- I-Bitsi, *n.*, *beach*. The strand; the shore of the sea.
- I-Blanketi, *n.*, *blanket*. A woollen covering for a bed.
- I-Blauzi, *n.*, *blouse*. A light, loose over-jacket for females.
- Im-Bodlela, *n.*, *bottle*. A vessel with a narrow mouth for liquids.
- I-Boti, *n.*, *boat*. A small open vessel.
- U-Dali, *n.*, *darling*. A much-loved one.
- E-Dambulo, *n.*, *down below*. Meaning 'down below' in a mine.
- I-Dayimani, *n.*, *diamond*. The most valuable precious stone, remarkable for hardness and brilliancy.
- I-Dazini, *n.*, *dozen*. Twelve things, usually of the same kind.
- I-Demeshe, *n.*, *damage*. Value of what is lost or hurt; harm to property or person.
- Uku-Demesha, *v.t.*, *to damage*. To lessen the soundness or value of.
- In-Demoni, *n.*, *demon*. An evil spirit.
- I-Depente, *n.*, *Independent*. The Congregational Church.
- Um-Desepila, *n.*, *disciple*. A follower (of the Lord).
- Um-Dikoni, *n.*, *deacon*. In the Church of England one below a priest; in other denominations one below a minister.
- I-Dipu, *n.*, *dip*. A fluid for cleaning sheep from scab.
- U-Diye, *n.*, *dear*. One who is beloved.
- I-Dlasi, *n.*, *glass*. A transparent substance made of sand and alkali; a glass vessel of any kind.
- I-Dokisi, *n.*, *docks*. A broad deep trench on the side of a harbour.
- I-Dyubili, *n.*, *jubilee*. A public period of great joy.
- I-Dyuti, *n.*, *duty*. A business; service.
- I-Fama, *n.*, *farm*. A residence in the country.
- I-Fiva, *n.*, *fever*. A disease marked by increase of heat, great and accelerated thirst.
- Um-Fulawenja, *n.*, *influenza*. An epidemic catarrh.
- I-Gadi, *n.*, *guard*. A man for security or protection.

I-Gadi, *n.*, *garden*. A place for cultivation of plants or fruit trees.

I-Golide, *n.*, *gold*. The most precious metal, yellow in colour.

I-Gutsi, *n.*, *goods*. A goods train.

I-Hadesi, *n.*, *hades*. A region or abode of the dead.

I-Hagu, *n.*, *hog*. Swine; a pig.

I-Hashe, *n.*, *horse*. A quadruped for draught or saddle.

Observe.—Children as well as grown up people invariably pronounce 'horse' *i-hashe*, eliding *r* before another consonant according to Kafir sonant law. This word is not from the Hottentot word *haas* (a mare) as is erroneously supposed.

I-Holide, *n.*, *holiday*. A day of joy and gaiety; a school vacation.

I-Holo, *n.*, *hall*. A large room generally used for entertainments.

I-Hotele, *n.*, *hotel*. A tavern; an inn.

'Injini, *n.*, *engine*. A machine in which two or more mechanical powers are combined; the vehicle which draws carriages and trucks on a railway.

'Injiniya, *n.*, *engineer*. One who superintends the construction of railroads and other great works.

I-Jam, *n.*, *jam*. Conserve of fruits boiled with sugar.

I-Jamani, *n.*, *German*. A native of Germany.

I-Jela, *n.*, *gaoler*. One who has charge of a gaol.

I-Jeti, *n.*, *jetty*. A small pier.

In-Jinga, *n.*, *gent(leman)*. A man of rank.

I-Joni, *n.*, *Johnnie* or *Join*. 'Tommy Atkins' usually called any native 'Johnnie,' and in return the native nicknamed him 'i-Joni'; or one who *joins* a regiment.

I-Joyini, *n.*, *join*. A large gang of labourers.

I-Juli, *n.*, *jury*. A number of persons impanelled and sworn to deliver the truth on evidence in a court of justice.

I-Kabitshi, *n.*, *cabbage*. A vegetable of which the large round head is eaten.

I-Kadi, *n.*, *card*. A paste board with a name and address.

I-Kala, *n.*, *collar*. Part of garment round the neck.

- I-Kanti, *n.*, *canteen*. A place where disreputable persons drink liquor; a tap.
- I-Kanvasi, *n.*, *canvas*. Coarse hemp or linen cloth for sails.
- In-Kasayiya, *n.*, *cast iron*. Iron melted and run into moulds; iron rails.
- I-Kasi, *n.*, *card*. A piece of pasteboard marked with figures for playing a game.
- I-Katikati, *n.*, *Cathcart*. The village of Cathcart.
- I-Kaunsele, *n.*, *council*. An assembly for consultation.
- I-Keliko, *n.*, *calico*. Unprinted cotton cloth.
- I-Keliji, *n.*, *carriage*. A vehicle.
- I-Kepisi, *n.*, *caps*. A small cover for the head commonly used by males, and easily distinguishable from "i-Kapi" (Dutch).
- I-Keri, *n.*, *care (c/o)*. The direction of a letter through so-and-so.
- Uku-Kerisha, *v.i.*, *care (c/o)*. To direct a letter through a certain person.
- I-Kerubimi, *n.*, *Cherubim*. Angels of the second order.
- I-Keshimiya, *n.*, *cashmere*. Soft woollen stuff; a shawl made from goat's hair.
- I-Kipala, *n.*, *keeper*. A ring accompanying an engagement ring.
- I-Kitshi, *n.*, *kitchen*. A room for cooking.
- I-Klabu, *n.*, *club*. An association of persons for a particular purpose or common end.
- I-Klasi, *n.*, *class*. A number of scholars engaged in the same studies; a society meeting among Methodists.
- I-Kloko, *n.*, *clock*. A time-piece which shows time by hands on a dial, and in most cases strikes hours on a bell.
- I-Kodi, *n.*, *cord*. Corduroy trousers.
- I-Kofu shopu, *n.*, *coffee shop*. An eating-house with no accommodation.
- I-Koliji, *n.*, *college*. An institution for instruction.
- I-Koloni, *n.*, *Colony*. The Cape of Good Hope (Cape Colony); a new settlement.
- I-Komfa, *n.*, *conference*. An annual assembly of a religious body, particularly the Wesleyan.

- I-Komishini, *n., commission.* A payment or percentage for transacting business; a number of persons joined in investigating business.
- I-Komiti, *n., committee.* A number of persons appointed to do any business.
- In-Komponi, *n., company.* A corporate body; a firm of partnership.
- I-Kona, *n., corner.* The point where two lines meet.
- I-Kopolo, *n., copper.* A metal of a reddish colour.
- I-Kopolo, *n., corporal.* A petty military officer next below a sergeant.
- I-Krikiti, *n., cricket.* A game with a bat, ball and stumps.
- I-Krimi, *n., cream.* Stiffening like cream.
- I-Kwaile, *n., choir.* A body of singers.
- I-Kwata, *n., quarter.* A period of three months.
- I-Kwaya, *n., choir.* A body of singers.
- I-Lampu, *n., lamp.* A vessel with a wick or wicks in which some inflammable substance is burned to give light.
- Uku-Lantsha, *v., launch.* To throw with force.
- I-Layisensi, *n., licence.* An authority to do or not to do.
- I-Ledi, *n., lady.* A well-bred woman; a title of respect applied to any respectable woman.
- Isi-Lepere, *n., leprosy.* A cutaneous disease of a contagious character.
- I-Leta, *n., letter.* An epistle.
- I-Ligi, *n., league.* A political organization called the South African League.
- U-Lindapasi, *n., rinderpest.* A highly infectious disease in cattle caused by blood poisoning.
- I-Litani, *n., litany.* A solemn form of supplication and prayer.
- I-Lokishi, *n., location.* A settlement or place set aside for natives in towns.
- U-Loliwe, *n., Railway.* A locomotive for the conveyance of goods or passengers running on rails.
- Observe.*—A railway or railroad is called ‘indlela ka loliwe.’

- U-Lova,* *n.*, *loafer*. A loiterer; one who spends time idly.
- E-Lukati, *n.*, *Cypherghat*. The village of Cypherghat near Molteno.
- I-Mali, *n.*, *money*. Current coin; coin of the realm.
- I-Mashini, *n.*, *machine*. An instrument for applying force or producing motion.
- Uku-Matsha, *v.i.*, *march*. To move in military order, or manner.
- I-Matshi, *n.*, *match*. A game in sport or pastime.
- I-Matshisi, *n.*, *matches*. Lucifer.
- I-Mayile, *n.*, *mile*. Lineal measure of 1760 yards, or 80 chains.
- I-Meja, *n.*, *major*. A military officer next above a captain.
- I-Mejele, *n.*, *measure*. Boots made to measure.
- I-Meya, *n.*, *mayor*. The chief citizen of a town or a city.
- I-Miniti, *n.*, *minute*. The sixtieth part of an hour.
- I-Miniti, *n.*, *minute*. Written proceedings of a meeting.
- Uku-Minisha, *v.t.*, *mean*. To have in view; to mean; to intend.
- I-Mozlini, *n.*, *muslin*. Fine, thin cloth.
- Um-Nata, *n.*, *net*. A texture of twine, etc., with meshes, commonly used to catch fish, birds, etc.
- I-Nasi, *n.*, *nurse*. One who tends a child or a sick person.
- I-Ngeji, *n.*, *engage*. The engagement ring of lovers.
- I-Ngilani, *n.*, *England*. The country of the English.
- I-Ngilosi, *n.*, *anglos* (Greek). An angel.
- I-Ngesi, *n.*, *Englishman*. A native of England.
- I-Nonsinsi, *n.*, *nonsense*. Trifles of no importance; absurdity.
- I-Noti, *n.*, *note*. The tonic sol-fa system of notation.
- I-Odolo, *n.*, *order*. Command; methodical arrangement.
- I-Ofisi, *n.*, *office*. A place for business.
- I-Ogani, *n.*, *organ*. A wind instrument of music.

* I-Ndlavini is a hybrid from Kafir *ukudla* to eat, and Dutch *wijn* wine, literally, wine eater. It is not from I-Dlavu.

- I-Oyile, *n., oil.* Ointment; or an unctuous inflammable substance.
- Isi-Paji, *n., pouch.* A leathern bag to be carried in the pocket; a purse.
- I-Pala, *n., parlour.* A room for conversation; a sitting-room.
- I-Palamente, *n., Parliament.* A legislative assembly consisting of two houses.
- Uku-Papasha, *v.t., to publish.* To make public.
- I-Patishoni, *n., petition.* A memorial.
- I-Payi, *n., pay.* Pay-day; generally the 'railway' pay-day.
- I-Pene, *n., pen.* An instrument for writing.
- I-Peni, *n., penny.* A copper coin, one-twelfth of a shilling.
- I-Pentikosi, *n., pentecost.* Whitsuntide.
- I-Pepa, *n., paper.* Newspaper; page; sheet.
- Uku-Poposha, or Uku-Propoza, *v. t., propose.* To offer for consideration or adoption.
- I-Printi, *n., print.* Printed calico.
- I-Pulpiti, *n., pulpit.* An elevated station or desk for a preacher.
- Um-Putugezi, *n., Portuguese.* A native of Portugal.
- I-Rabishi, *n., rubbish.* Waste or refuse matter; anything worthless.
- I-Risiti, *n., receipt.* A writing acknowledging the taking of money or goods.
- I-Ronya, *n., gunny-(bag).* Sackcloth.
- I-Safa Fika, *n., South Africa*—The lower portion of the continent of South Africa (the country we live in).
- I-Sajini, *n., Serjeant.* A non-commissioned officer in an army; a police constable below a sub-inspector.
- I-Sakiti, *n., circuit.* The district of a Wesleyan minister.
- I-Sakramente, *n., Sacrament.* The Lord's Supper.
- I-Samani, *n., summons.* An order to appear in court.
- Uku-Sayina, *v. t., to sign.* To subscribe a name.
- I-Sema, *n., C. M. R.* A Cape Mounted Rifleman.
- I-Sentile, *n., sentinel.* A soldier on guard.
- I-Serafime, *n., seraphim.* Angels of the highest order.
- I-Setini, *n., satin.* A species of thick glossy silk.

- I-Shedi, *n.*, *shed*. A building for sheltering railway engines, etc.
- I-Shiti, *n.*, *sheet*. A large cloth used as part of bed clothes; a piece of paper.
- I-Shuzi, *n.*, *shoes*. Covering or protection for the feet.
- I-Sidyudini, *n.*, *student*. One who studies at an institution, college, or seminary.
- I-Sikula, *n.*, *school*. A place of education.
- I-Silika, *n.*, *silk*. Thread produced by silkworm and cloth made of it.
- I-Sinala, *n.*, *seminary*. A college; an educational institute.
- I-Sitadi, *n.*, *study*. A room for study.
- I-Sitampu, *n.*, *stamp*. Piece of paper affixed to a letter, etc.
- I-Siteyizi, *n.*, *stays*. A stiff bodice or waistcoat for females.
- I-Sitishi, *n.*, *station*. Stopping place on railways to receive passengers; rendezvous of police.
- I-Sitora, *n.*, *store*. A place for sale of goods; a warehouse.
- I-Solo, *n.*, *solo*. A tune or air sung or played by a single voice or instrument.
- U-Solonzi, *n.*, *Ceylon*. A sweet pumpkin called the Ceylon pumpkin.
- I-Stemela, *n.*, *steamer*. A vessel propelled by steam.
- I-Suiti, *n.*, *suit*. A set of clothes.
- I-Tabanakele, *n.*, *Tabernacle*. A sacred place.
- I-Taitile, *n.*, *title*. A document establishing the foundation of ownership.
- In-Tambule, *n.*, *timbrel*. A kind of drum which has been in use from the highest antiquity.
- I-Tanki, *n.*, *tank*. A cistern.
- I-Taule, *n.*, *towel*. A cloth for wiping hands, face and other things.
- I-Tawa, *n.*, *tower*. A high edifice or citadel.
- I-Tempile, *n.*, *temple*. A place of public worship; a temperance lodge.
- Um-Tempile, *n.*, *templar*. One who belongs to a temperance society.

Uku-Tenda, *v.t., attend.* To wait on; to fix attention on; to attend ladies.

I-Tente, *n., tent.* A moveable lodge of canvas.

I-Ti, *n., tea.* A Chinese plant; afternoon or evening meal, at which tea is drunk.

I-Tiki, *n., tickey.* Threepenny piece.

I-Tikiti, *n., ticket.* A piece of paper for admission to a place, or to travel by rail, steamer, tram-car, etc.

U-Timba, *n., timber.* A single piece or squared stick of wood for building.

I-Timiti, *n., tea-meeting.* An entertainment with refreshments.

I-Titshala, *n., teacher.* One who teaches; a school-master.

I-Tiyopiya, *n., Ethiopia.* The African Methodist Episcopal Church.

I-Trayine, *n., train.* Continuous line of carriages on railroad; long hinder part of skirt or dress; *uku- v.t.,* to tame and accustom to draw, as oxen, horses, etc.

I-Troli, *n., trolley.* A small truck.

I-Tshalimani, *n., chairman.* One who presides at a meeting.

I-Tshatshi, *n., Church.* The Episcopal Church, or Church of England.

I-Tsheke, *n., cheque.* An order for money on a bank.

I-Tshiki, *n., cheeky.* Insolence.

I-Tshimni, *n., chimney.* A passage or funnel in a wall for smoke; also a chimney-piece.

I-Tshintshi, *n., change.* Balance in purchase; a substitute of one thing for another; *uku-Tshintsha, v.,* to give one kind of money for another.

Ubu-Tshipu, *n., cheap.* Lowness in price.

I-Tumente, *n., tournament.* A competition in sport by different clubs.

I-Twayini, *n., twine.* A string of strong threads twisted together.

I-Twidi, *n., tweed.* Woollen goods for trousers or ordinary clothing for every day wear.

- I-Valantiya, *n.*, *volunteer*. A citizen soldier who gives his services gratuitously, but is furnished with arms by government.
- I-Varanda, *n.*, *verandah*. An open portico running along-side of a house.
- I-Volovolo, *n.*, *revolver*. A pistol.
- I-Voti, *n.*, *vote*. A suffrage in an election; that by which choice is expressed.
- Uku-Waka, *v.i.*, *walk*. To move slowly for exercise or amusement.
- I-Wayini, *n.*, *wine*. Fermented juice of grapes.
- Ama-Wesile, *n.*, *Wesley*. Wesleyans; followers of John Wesley.
- I-Wotshi, *n.*, *watch*. A pocket time-piece.
- I-Yadi, *n.*, *yard*. A measure of three feet.
- I-Yerepe, *n.*, *Europe*. The continent of Europe.
- Um-Yerepe, *n.*, *European*. An inhabitant of Europe; an European.
- Um-Zamanishi, *n.*, *examination*. An examiner.
- I-Zibishoni, *n.*, *exhibition*. A public show; an exhibition.
- E-Zibhedlele, *n.*, *hospital*. A building for sick or infirm persons.
- I-Zinki, *n.*, *zinc*. A metal of a grey colour.
- Observe*.—All foreign musical terms are from the English Language, *e. g.*, *u-do*, *doh*; *i-alto*, *alto*; *i-tenori*, *tenor*, etc.

FROM THE DUTCH LANGUAGE.

- I-Afrika, *n.*, *Afrika*. The continent of Africa.
- Um-Afrika, *n.*, *Afrika*. An African.
- I-Afugulweni, *n.*, *halvekroon*. A half-crown (2s. 6d.).
- I-Afulukaneli, *n.*, *Afrikaner*. An Afrikander; an African sheep.
- I-Akile, *n.*, *akker*. An acre.
- I-Alvani, *n.*, *Alwal* (*H.* Aliwal*). Aliwal North.
- I-Amangile, *n.*, *amandel*. Almond.

* *H.* = High Dutch.

I-Ambara, *n.*, *ambacht*. A trade ; an occupation ; a profession.

Observe.—*Imbara* is a contraction of *i-ambara*.

I-Apile, *n.*, *appel*. An apple.

I-Apulikosi, *n.*, *appelkoos*. (*H. Abrikoos*). An apricot.

Ara ! *interj.*, *ach*. Be gone !

I-Arente, *n.*, *agent*. An agent.

I-Aseyini, *n.*, *azijn*. Vinegar.

I-Babalasi, *n.*, *beberasi*. Delirium tremens. (*D. Ts.*)

I-Bakani, *n.*, *baken*. A beacon.

I-Bali, *n.*, *baal*. A bale.

I-Banti, *n.*, *band*. A belt.

I-Baso, *n.*, *baas*. A present, generally given by a shop-keeper to a customer.

I-Bastile, *n.*, *albaster* (*H. alabaster*). A marble.

I-Batata, *n.*, *bataten*. Sweet potatoes.

Uku-Bedesha, *v.i.*, *bidde* (*H. bidden.*) To worship.

Um-Bedesho, *n.*, *bidde*. A devine service ; a chant.

Observe.—A prayer meeting in Dutch is called a *Bedestond*.

Uku-Bhaka, *v. t.*, *Baak* (*H. bakken*). To bake.

I-Bhastile, *n.*, *Baster* (*H. bastaard*). An half-caste ; a bastard child. A Cape boy.

I-Bhatala, *n.*, *betal*. Payment.

Uku-Bhatala, *v. t.*, *betal* (*H. betalen*). To pay.

I-Bhatyi, *n.*, *baatji*. A coat or a jacket.

Bhayi, *n.*, *baai*. A bay ; Port Elizabeth.

Bhayi, *n.*, *baai*. Baize, a coarse woollen cloth ; a cotton blanket ; A Kafir sheet.

Observe.—Algoa Bay (Port Elizabeth) being well known to natives they, in the early days, thought that *ama-bhayi* (cotton blankets) were made there.

I-Bhekile, *n.*, *Beker*. A receptacle.

Bhetele, *adj.*, *beter*. Better.

I-Bhola, *n.*, *boor*. A gimlet, an auger.

I-Bholani, *n.*, *Boland*. (Upper land) the Western Province.

I-Bhoma *n.*, *boom*. (*H. boomgaard*, an orchard). A garden of fruit trees.

I-Bhotolo, *n.*, *boter*. Butter.

- Uku-Bhotola, *v.t., boder*. To bother.
- I-Bhulu, *n., Boer*. A Dutchman; Boer; a farmer;
Boer tobacco.
- I-Bloro, *n., brug*. A bridge.
- I-Blowu buku, *n., blaauw boek*. A blue book.
- I-Bokuva, *n., bokwagen*. Buckwagon.
- I-Bokwe,* *n., bok*. A goat.
- I-Bonti *n., Bond*. A political organisation called the
Africander Bond.
- I-Bosisi *n., bossies*. (*H. bosetjes*). Bush.
- Im-Boty, *n., boontji*. A bean.
- I-Bulukwe, *n., broek*. Loose garments for legs; trousers.
- Buti, *n., boetie* (*H. broeder*). Brother.
- In-Daliso *n., daler* (*H. rijks daalder*). One shilling and
sixpence.
- I-Damu, *n., dam*. A dam.
- Dange, or Danki, *v. i., dankie* (*H. dank*). Thanks.
- Um-Daniso, *n., dans*. A dance.
- In-Dara, *n., goeden daag*. Good-day.
- I-Darfali, *n., dagvaar* (*H. dagvaarding*). A summons.
- I-Dindala, *n., dienaar*. (A servant) a police constable.
- I-Diniso, *n., dienst*. Service.
- I-Dod'royi, *n., dood goe*. Dumplings.
- I-Dolopu *n., dorp*. A village; a town.
- I-Dolosi, *n., dolos* (*H. dobbelsteen*). Dice.
- I-Domkrara, *n., domkracht*. A jack.
- I-Dosha, *n., doos*. A tinderbox.
- I-Drarondile, *n., dragonder*. A dragoon.
- I-Dubilityi, *n., dubbeltye*. A penny.
- I-Dulu, *adj., duur*. High priced.
- I-Dyakana, *n., deaken*. A deacon.
- I-Dyaliti, *n., jaard*. A yard.
- Um-Dyaro, *n., jagt*. A race.
- I-Dyasi, *n., jas*. An overcoat.
- I-Dyongo, *n., jong*. A youth.
- I-Dyongspan, *n., jongsan*. Lads.

* Dutch words ending in *k* when Kafirised suffix *we*; example, *bok* (a goat),
i-bokwe; *ejambok* (*ejambok*) *isabokwe*; *furk* (fork), *ifolokwe*.

- I-Emele, *n.*, *emmer*. A bucket.
 I-Ente, *n.*, *ent*. Vaccination, inoculation.
 Uku-Enta, *v. t.*, *ent* (*H. enten*). To vaccinate; to inoculate.
 I-Ere, *n.*, *egge*. A harrow.
 I-Erf, *n.*, *erf*. A plot of ground.
 I-Ertysi, *n.*, *ertjies* (*H. erwt*). Peas.
 I-Fadukwe, *n.*, *vaatdoek*. A dishcloth.
 Uku-Fala, *v. i.*, *val* (*H. vallen*). To fall in.
 I-Fandesi, *n.*, *vandisie* (*H. vendutie*). A sale by auction.
 I-Fani, *n.*, *van*. Surname.
 I-Farlani, *n.*, *vaal haar* (dun hair). A cotton blanket.
 I-Fasikoti, *n.*, *voor schoot*. A piece of cloth or leather worn
 in front as a cover or protection from filth; an apron.
 I-Fatyi, *n.*, *vaatje* (*H. vat*). A cask.
 I-Felani, *n.*, (*c.f.*: *i-farlani*). A marino sheep.
 U-Fele, *n.*, *vel*. A skin.
 I-Fenstle, *n.*, *venster*. A window.
 I-Fili, or *i-fayile*, *n.*, *vijl*. A file.
 Uku-Filisha, *v. t.*, *vrij*. To court.
 I-Filityi, *n.*, *vluetje*. A mouth organ.
 I-Flara, *n.*, *vlag*. A flag.
 I-Folo, *n.*, *voor*. A furrow.
 I-Folokwe, *n.*, *vork*. A fork.
 Fosi, *adj.*, *vos*. Chestnut.
 I-Fulara, *n.*, *vracht*. A load.
 Uku-Fulera, *n.*, *vlecht*. To plat, to braid.
 I-Gantolo, *n.*, *kantoor*. An office; court-house.
 Uku-Gelesha, *n.*, To prepare the ground for sowing by
 ploughing and letting it rest for a while.
 I-Gxamesi, *n.*, *veepost*. Out-post, cattle-post.
Observe.—This is an excellent example of corruption
 of a word through Hottentot language.
 I-Habile, *n.*, *haver*. Oats, forage, hay.
 I-Habulusaka, *n.*, *havezak*. A haversack.
 Uku-Hakisha, *v. t.*, *hakken*. To hook.
 Hanewu, *n.*, *Hanou*. Stop! (said to a team of oxen).
 I-Hanisi, *n.*, *hansie*. A pet lamb.
 Um-Hedeni, *n.*, *heiden*. A heathen.

- I-Hempe, *n.*, *hemp.* (*H. hemd*). A shirt.
 I-Hesi, *n.*, *huis*. A house.
 I-Hoko, *n.*, *hok*. A sty; a pen.
 Uku-Hola, *v.int.*, *holl*. 'To run away wildly, as a horse in bolting or as people in a panic.'
 I-Hospitali, *n.*, *hospital*. An hospital.
 I-Hule, *n.*, *hoer*. A whore.
 U-Jefulowu, *n.*, *Jufvrouw* (Madam). A term of respect generally applied to a minister's wife.
 I-Jokwe, or i-yokwe, *n.*, *juk*. A yoke.
 I-Jodi, *n.*, *Jood*. A Jew.
 U-Kasile, *n.*, *Kafir*.* (From Arabic, meaning an infidel; one who does not believe in Islaam). The Xosa tribe. This word is sometimes used universally, in which sense it means 'Native.'
 I-Kafu, *n.*, *Kaf*. Chaff.
 Uku-Kalaba, *v. t.*, *krap*. To scrape.
 I-Kali, *n.*, *kar*. A cart.
 I-Kalika, *n.*, *kalk*. Lime.
 I-Kalkuni, or in-kwakini, *n.*, *kalkoen*. A turkey.
 I-Kambile, or i-kamile, *n.*, *kamer*. A room.
 In-Kamela, *n.*, *kameel*. A camel.
 I-Kampu, *n.*, *kamp*. A camp; a police camp.
 In-Kanunu, *n.*, *kanon*. A cannon.
 In-Kanti, *n.*, *kantien*. A tin vessel; a drum.
 I-Kapa *n.*, *Kaap* (the Cape). The city of Cape Town.
 I-Kapi, *n.*, *kapie*. A cover for the head worn by females.
 I-Kati, *n.*, *kat*. A cat.
 I-Katolike, *n.*, *Katholiek*. Catholic.
 I-Katsi, *n.*, *kats*. The cat-o'-nine-tails.
 I-Ketile, *n.*, *ketel*. A kettle.
 Uku-Kila, *v. int.*, *klaag*. To complain.
 I-Koboka, *n.*, *ingeboekte*. A slave.

Observe.—*Ingeboekte* was the customary or legal expression among the Dutch emigrants in South Africa, for registering their slaves.

* *Kafir* Market, *Kafir* Circuit, *Kafir* Maguate, etc., are terms used by the Stock Exchange Fraternity and mean *South Africa*.

- I-Kofu, *n.*, *koffie*. Coffee.
 I-Komfeyiti, *n.*, *komfijt*. Jam ; preserved fruit.
 I-Koso, *n.*, *kos*. Food.
 I-Kostina, *n.*, *korstein*. Chimney.
 I-Koyi, *n.*, *kooi*. A bed ; a store-room.
 I-Kresmesi, *n.*, *Kerstmis*. Christmas day.
 Um-Krestu, *n.*, *Christus* (Christ, *H. Christen*). A Christian.
 I-Krusi, *n.*, *krijs*. A cross.
 In-Kumanda, *n.*, *kommando*. A commando.
 Uku-Kurusesha, *v. t.*, *kruis* (*H. Kruisen*). To crucify.
 I-Kwepile, *n.*, *kweeper*. A quince.
 I-Lali, *n.*, *laager*. A camp ; a location.
 I-Lapu, *n.*, *laap*. A piece of cloth.
 Uku-Layisha, *v. t.*, *laai* (*H. laaien*). To load.
 I-Lekele, *n.*, *lekker* (-goed). Sweets.
 Uku-Lesa, or lesesha, *v. t.*, *les* (*H. lezen*). To read.
 Um-Lesi, *n.*, *lezer*. A reader.
 I-Lokwe, *n.*, *rok*. A dress ; a skirt.
 I-Longo, *n.*, *long*. Lung-sickness.
 I-Lutere, *n.*, *Luther*. The church of the followers of Martin Luther.
 I-Malike, *n.*, *markt*. A market.
 U-Maneli, *n.*, *mijheer* or *manel*. A minister of the Gospel.
 I-Mantyi, *n.*, *Magistraat*. A Magistrate.
 I-Masisi, *n.*, *maselen*. Measles.
 I-Matilasi, *n.*, *matras*. Mattress.
 U-Matilosu, *n.*, *matroos*. A sailor.
 I-Mela, or i-mesi, *n.*, *mes*. A knife.
 I-Meslani, *n.*, *messelaar*. A mason.
 I-Metele, *n.*, *Middel*(burg). The town of Middelburg.
 I-Mofu, *n.*, *mof*. Short-horned cattle.
 I-Mokolo, or i-mogolo, *n.*, *morgen*. Two acres.
 Molo, *n.*, *morre* (*H. Goeden Morgen*). Good morning.

Observe.—the form of bidding the time of the day amongst Kafir tribes was *Irole*, meaning: ‘put it out.’ *Itsho*, which signifies ‘Say it’ (meaning probably ‘Say the news’) was and is still extensively used.

- I-Monti, *n.*, *mond* (mouth). East London.
 Uku-Mosha, *v. t.*, *mors*. To waste, to spoil.
 I-Naliti, *n.*, *naald*. A needle.
 I-Nibidyala, *n.*, *Nieuwjaar*. New year's day.
 I-Node, *n.*, *noord*. North.
 U-Nomenteshe, *n.*, *maatstaf*. A small vessel holding a quart.
 Uku-Noyisha, *v. t.*, *nooi* (*H. Noodigen*). To invite.
 I-Ondulokwe, *n.*, *onderrok*. A petticoat.
 I-Ondulubhatyi, *n.*, *onderbaatje*. A waistcoat.
 I-Oli, *n.*, *olie*. Oil.
 Ompi, *n.*, *ompie*. An uncle.
 I-Ontyi, *n.*, *otje*. A pig.
 I-Orlam, *n.*, *oorlaam*. Semi-civilised; coloured person.
 I-Paka, *n.*, *pak*. A suit.
 I-Pali, *n.*, *paal*. A pole.
 I-Palime, *n.*, *palm*. A palmtree.
 Um-Para,* *n.*, *baar*. A barbarian; a savage; a person just come from Kafirland.
 I-Pasika, *n.*, *Paascha*. A Passover.
 I-Patiloni, *n.*, *patroon*. A pattern.
 I-Patroni, *n.*, *patroon*. A pattern.
 Uku-Patsa, *v.t.*, *pas*. To step as a horse; to tripple.
 Um-Peresita, *n.*, *priester*. A priest.
 I-Pesika, *n.*, *perzik*. A peach.
 I-Pistoli, *n.*, *pistool*. A pistol.
 I-Planga, *n.*, *plank*. A broad piece of sawn timber thicker than board.
 I-Polisa, *n.*, *politie*. A policeman.
 I-Ponti, *n.*, *pont*. A pound.
 I-Popi, *n.*, *pop*. A doll.
 I-Posi, *n.*, *post* (kantoor). A post office.
 Um-Postile, *n.*, *apostel*. An apostle.
 I-Prompi, *n.*, *prumpie*. A chew of tobacco.
 I-Propo, *n.*, *prop*. A cork.
 I-Puluwa, *n.*, *ploeg*. A plough.
 I-Rafu, *n.*, *Graaff* (Reinet). The town of Graaff Reinet.

* This is a word used by natives in towns.

- I-Rafu, *n.*, *raaf* (a return). A tax.
 I-Rali, or i-raleni, *n.*, *garen*. Cotton.
 I-Ralisi, or i-rasi, *n.*, *gars* (*H. gerst*). Barley.
 I-Ramente, *n.*, *gameente*, A religious congregation.
 I-Ranise, *n.*, *gans*. A goose.
 I-Rasentyisi, *n.*, *rosijntjies*. Rasins.
 I-Rauta *n.*, *goud*. gold.
 E-Rauteni, *n.*, *goud*. At Witwatersrandt (Gold-fields).
 I-Rayisi, *n.*, *rijsh*. Rice.
 Ama-Rewu, *n.*, *pl. only* (*grouw*=hasten). A harmless and refreshing beverage introduced after Kafir beer was prohibited by legislation.
 Ubu-Rolofu, *n.*, *grof*. Roughness.
 Ronani, *n.*, *goeden avoud*. Good evening.
 I-Ronosikapu or i-rona, *n.*, *genootschap*. A Missionary Meeting chiefly amongst Wesleyans.
 I-Roro, *n.*, *gogo*. A nursery word to frighten children.
 U-Rulumente, *n.*, *government*. A Government.
 I-Ruluneli, *n.*, *gouverneur*. Governor.
 I-Sabile, *n.*, *sabel*. A sword.
 I-Sabokwe, *n.*, *sjambok*. A sjambok.
 I-Sali, *n.*, *zadel*. A saddle.
 I-Sambreli, *n.*, *sambreel*. An umbrella.
 I-Sara, *n.*, *zaag*. A saw.
 U-Satana, *n.*, *Satan*. Satan; the Evil One.
 I-Satilani, *n.*, *setlaar*. A settler (of 1820).
 I-Sefu, *n.*, *zeef*. A sieve.
 I-Semile, *n.*, *zemelen*. Bran.
 I-Sepa, *n.*, *zeep*. Soap.
 I-Seyibokwe, *n.*, *zij* (de) *bok*. An angora goat.
 I-Sheleni, *n.*, *schelling*. A shilling (1/-).
 Sibali, *n.*, *zwager*. A brother-in-law.
 I-Sidomu, *n.*, *hij is dom* (he is stupid). A stupid person.
 I-Sikade, *n.*, *schade*. Damage.
 I-Sikali, *n.*, *schaal*. A scale for weighing.
 I-Sikansi, *n.*, *schans*. Redoubt.
 I-Sikauti, *n.*, *skout* (*H. cipier*). A gaoler.
 I-Sikelem, *n.*, *schelm*. A rogue, a knave, a villain.

- I-Sikeyi, *n.*, (juk) *schei*. A yoke-skey.
 I-Sikisipeni, *n.*, *zespens*. A sixpence (6d.).
 I-Sikiti, *n.*, *schut*. A pound.
 I-Sikitshana, *n.*, *schuit*. A boat.
 I-Sikolo, *n.*, *school*. A mission-station ; a school.
 I-Sikolobo, *n.*, *schrop* (*H. schrobbey*). (To scrub) ; a job.
 I-Sikotile, *n.*, *schotel*. A dish.
 I-Sikwelite, *n.*, *schuld*. A debt.
 I-Silamse, *n.*, *slams*. A Malay ; a Mahomedan ; a believer
 in Islaam.
 I-Silara, *n.*, *slacht*-(huis). A butchery ; a butcher's shop.
 I-Silere, *n.*, *slecht*. A good-for-nothing person.
 I-Sileyi, *n.*, *slee* (*H. slede*). Sledge.
 I-Silivere, *n.*, *zilver*. Silver.
 I-Silotile, *n.*, *sleutel*. A key ; a lock.
 I-Sipani, *n.*, *span*. A team.
 I-Sipanspeke, *n.*, *spaanschspek*. A sweet melon.
 I-Sipeliti, *n.*, *speld*. A pin.
 I-Sipili, *n.*, *spiel* (*H. spiegel*). A looking-glass ; a mirror.
 I-Siporo, *n.*, *spook*. A ghost ; an apparition.
 I-Siporo, *n.*, *spoor*. A trail ; a track.
 Sisi, *n.*, *zussie* (*H. zuster*). A sister ; a term of respect.
 I-Sitalata, *n.*, *straat*. A street.
 I-Sitali, *n.*, *stal*. A stable.
 I-Sitampu, *n.*, *stap*. A prancing dance performed by semi-
 civilised natives.
 I-Sitebile, *n.*, *stibeul* (*H. stijgbeugel*). A stirrup.
 I-Sitene, *n.*, *steen*. A brick.
 I-Sitepu, *n.*, *stuip* (*en*). Convulsions.
 I-Sitofu, *n.*, *stof*. Dress material.
 I-Sitolopu, *n.*, *strop*. A trace round the neck of an ox
 joining the yoke-skey to the yoke.
 I-Sitroyi, *n.*, *strooi*. Straw.
 I-Situlo, *n.*, *stoel*. A chair ; a seat.
 I-Solidati, *n.*, *soldaat*. A soldier.
 Uku-Solora, *n.*, *zorgen*. To be solicitiously concerned.
 I-Soyi, *n.*, *sooi* (*H. zoo*). A sod.
 Suide, *n.*, *zuid*. South.

- I-Swekile, *suiker*. Sugar.
 I-Tabanakele, *n.*, *tabernakel*. A tabernacle.
 I-Tafle, *n.*, *tafel*. A table.
 In-Tambula, *n.*, *tamboer*. A timbrel.
 I-Tapile, *n.*, *aard-appel*. A potato.
 I-Tasi, *n.*, *tasch*. A courier bag.
 Tata, *n.*, *tata*. Father; a young man.
Observe.—This word is some times used contemptuously.
 I-Tekeni, *n.*, *teeken*. Target.
 I-Tekisi, *n.*, *tekst*. A text; a verse or a passage in Scripture.
 I-Tela, *n.*, *teer*. Tar.
 I-Tentiva, or i-Tentyi, *n.*, *tentwagen*. A tentwagon.
 I-Tilongo, *n.*, *tronk*. Prison.
 I-Tinara, *n.*, *Uitenhage*. The town of Uitenhage.
 Uku-Tofa, *v. t.*, *stof* (matter). To inoculate.
 Isi-Tofu, *n.*, *stof* (matter). Lymph.
 Uku-Tolika, *v. t.*, *tolk*. To interpret.
 I-Tolike, *n.*, *tolker*. An interpreter.
 I-Tolo, *n.*, *tol*. A toll.
 I-Tolofiya, *n.*, *Turksche vijg* (meaning Turkish fig). A prickly pear.
 I-Toro, *n.*, *togt*. A wagon expedition.
 I-Tshebili, *n.*, *gavel*. Gable.
 I-Tshikile, *n.*, *chikerie*. Chicory.
 I-Tsidare, *n.*, *ceder*. A cedar tree.
 I-Tyali, *n.*, *sjalie*. A shawl.
 I-Tyalike, *n.*, *kerk*. A church.
 I-Tyefu, *n.*, *geef* (*H. gift*). Poison.
 I-Tyesi, or i-tyeya, *n.*, *kas* (*H. kist*). A box; a chest.
 I-Vangeli, *n.*, *Evangelie*. Evangel.
 Um-Vangeli, *n.*, *evangelier*. An evangelist.
 I-Varasha, *n.*, *wachter*. A sentinel.
 I-Vatala, *n.*, *waartlemoen* (*H. water-meloen*). A water-melon.
 I-Veki, *n.*, *week*. A week.
 I-Venkile, *n.*, *wenkel*. A shop.
 I-Vesi, *n.*, *vers*. A verse.
 I-Veyine, *n.*, *wijn*. Wine.

I-Vili, *n.*, *wiel*. A wheel.

I-Yure, *n.*, *uur*. An hour.

Observe.—Foreign proper nouns commencing with *J*, change it into *Y*, *e.g.* as Jesus, *Yesu*; James, *Yakobi*; Jude, *Yuda*.

The majority of foreign words used in the Holy Scriptures are through the Dutch language, *e.g.*, *u-Matewu*, *Mattheus*; *u-Yohani*, *Johannes*; *u-Paulusi*, *Paulus*.

Foreign verbs, when Kafirised, suffix *sha*, *e.g.*, to study, *uku-tadisha*; to mean, *uku-minisha*; to worship, *uku-bedesha*.

All Kafir words end with a vowel, *e.g.*, *beta*, to beat; *imfene*, a baboon; *indlu*, a house. Some words have lost this unique feature, as *u-xam* for *u-xamu*, an alligator; *nyana wam* for *wami*, my son.

The *r* of foreign words when Kafirised is permuted into *l*; *e.g.*, *straat* (a street) is *isitalata*; railway is *uLoliwe*; *venster* (a window), is *ifenstile*.

MISCELLANEOUS WORDS.

THE following numbered words are borrowed from the Hottentot Language:—

1. *U-Tixo* (from *ti* possessive pronoun ‘my’ and *xwa*, ‘arm or strength’) My arm or strength=God.

Observe.—(a) That Kafirs believed in the existence of a Supreme Being whom they term *Qamata*.

(b) *Unkulunkulu*, Great-Great One, refers to the first progenitor of all mankind. It is used by the Zulus for God.

2. *Iqiya*, a head handkerchief.

May the wearing of this Hottentot relic by our females soon go to oblivion.

3. *Icwilika*, a steel for striking fire.

4. *Kama*, the suffix to *Keiskama*, etc., means water.

Observe.—Most of the rivers west of the Kei, and a few beyond that river still retain their Hottentot names, except that the Kafirs have conformed them to the laws of their language, *e.g.* *i-Qora*, *i-Nzarune*, *i-Nxwenxa*. This is the case also with many places, *e.g.* *i-Nxukwebe*, *i-Kobangaba*, *i-Nyara*, etc.

The following are the Hottentot names of some of the rivers in the Eastern Province as given to Duncan Campbell Francis Moodie, Esq., by the Hon. Charles Brownlee, C.M.G.

The Knysna,	...	...	Nqesinqa.
Komadaga,	...	...	Qabadora.
Koonap,	...	...	Xaharanxhap.

Buffalo,	...	...	Qonce.
Keiskama,	...	...	Xesixama (kama?).
Great Fish,	...	...	Nxuba.
Cowie,	...	...	Cowe.
Kareiga,	...	...	Cerera.

Aba-Ntsundu is a modern generic national name of the natives. It means 'the dark brown tribes.' Rev. Torrend says "This is the word which is variously pronounced *Ba-Sutu*, *Be-Suto*, *Basuto*, *A-Sutu*. I do not know whether it may not be traced in *Ba-Sundi* which is the name of a large Bantu tribe on the Congo. Certainly it must be identified with the word *A-Sunt* or *A-Suur* of the Fan tribe on the Upper Ogowe. It seems to mean 'dark brown tribes.' This at least is the meaning which Southern Kafirs assign to it. I should not be astonished if it were found to be related to the word *Soudan*, 'Blacks,' of the Arabs." Some of the African natives use it about themselves, in the same way as the natives of Europe call themselves Europeans.

Bantu is a group of languages spoken by the natives of Eastern, Central, and Southern Africa. This term was proposed by the late Prof. Bleek to the scientific world, because this word, which properly means 'people' in most of the languages of this group, is principally used by the natives when speaking of themselves in contradistinction to lower animals.

The term *Ama-Mfengu* is a conventional epithet, first applied by the Fingoes to themselves in reply to the Kafirs' query "What do you want?" *Siyamfenguza*, which signifies "We seek service," implying at the same time total destitution of the person who uses it. The word *amamfengu* will accordingly mean, "destitute people in search of service," and correctly characterises their condition when they arrived amongst the ama-Xosa. Their proper tribal (as well as their clanish) epithets they still retain up to this day. They call themselves 'aba-Mbos.'

Matebele is a national epithet which the Bechuanas applied to the people now known by that name.

Fecane is the root of *imfecane* the Kafir word for desolator or marauder.

Ama-Mpondo means, literally, the horned tribe, because in the early settlement of South-east Africa, they were the foremost of the tribes from the north to effect an occupation. They were followed by the Tembus who settled south-west of them and the latter were followed by the *Xosa*. This word 'Xosa' literally means one who breaks a connection; hence, one who sets up for a king or a ruler (*umbusi*). This is now the national name for the Kafir tribe called after an ancestor u-Xosa, which name he received most probably from the fact of throwing off the dominion of another and setting up a kingdom for himself.

The name *Zulu* signifies a vagabond, one who has no home. It is the national name of the people of the Zulu tribe. It is not taken from the word 'Heaven' as is generally supposed.

Tshaka son of u-Senzangakona (*i.e.* one working or doing the more repeatedly), signifies a fury, an avenger, a firebrand. (In Sesuto *chaka* means a war-axe.)

Tembu. The literal meaning of this word is a polygamist, or (as the plural *abatembu*, *lit.* they of polygamy) one of polygamy—one who has taken to polygamy. The word is in so far remarkable as it gives some means for tracing the origin or the condition of the Aba-Tembu tribe, with which accordingly polygamy has originated, or which, as is more likely, was in a peculiar degree polygamistic, as also the word, *isitembu*, signifying becoming a nation in consequence of it.

Ma-Lawu. "Southern Kafirs," says Torrend, "distinguish between the pure Bushmen and the more civilised Hottentots whom they consider to be a mixed race. These they call Ama-Lawu, which according to regular phonetic changes seems to stand for *Arabu* as if they once had had something to do with the Arabs."

Aba-Twa. By Bechuanas and Basutos, Bushmen are called *Baroa* (pronounced *Barwa*), and by the Kafirs, *Abatwa*.

which are mere variations of the same word. *Batwa* is a generic name.

As some of these names (*Ama-Gcaleka*, *Ama-Nggika* and *Ama-Ndlambe*, etc.) are difficult of pronunciation to Europeans, and are moreover variously written in newspapers and other publications, it may be proper to remark, that, in Colonial phraseology, the *Ama-Gcaleka* are usually termed *Galekas*; the *Ama-Nggika* are generally termed *Gaikas*; the *Ama-Ndlambe*, *T'Slambies*; the *Tembus*, *Tambookies*; *Nobengula*, *Lobengula*; *Moshweshwe*, *Moshesh*; and *Sarili*, *Kreli*.

Bayete. "This famous word is now Zulu both in respect to its form and meaning. It is undoubtedly the plural of the Sesuto singular *moeti*, *i.e.* traveller, stranger; and most probably used by them in travelling through other tribes or people, to whom (when coming nearer) they exclaimed from a distance, *baeti*, in order to be permitted to pass by unmolested, just as the Zulu-Kafir say *singa bahambi*, *i.e.* we are travellers, which term or signal implies to be left unmolested. The word is derived from the verb, *eta*, *etela*, to tread, to travel; *lieta* shoes, *mato*, feet, being of the same stock as the Zulu-Kafir *nyata*, *nyatela*, 'to tread forth upon.' The Zulu-Kafir expressions: *uyasinyatela*, *i.e.* 'you tread upon us;' *sipantsi kwe nyawo zako*, *i.e.* 'we are under your feet,' signify, 'we are subject to you,' and the same appears to be the import of *bayete*. The account which the natives (Kafirs) here give of it is that it is no word of their language, but has been used by those northern tribes which, after being conquered by Tshaka, always saluted him in this manner. And hence it has been adopted. It means:

1. An exclamation of the highest respect,—royal majesty.
2. The highest instance of saluting the King (or a superior officer): 'Hail the King'—'*bayete nkosi*.'"—Dohne.

Imbulu is a fabulous creature firmly believed in by little folks.

I-Dikazi. A lap-female, *viz.*: a female who after having been married, has left her husband, and returned to her parents (see Dr. Kropf, page 74).

Ingqakaga (small-pox) is from the Zulu word *ukuqakaga* to make ornamental dots, viz. to tatoo the face and the body, to dot the face.

I-Botwe. It is difficult to fix the meaning of this word. It refers chiefly to a low part or place of country (*indawo esezantsi*), or to a place near the sea; hence it has been applied to sea-ports and also to places or towns near or at sea-ports. And as there is always a collection of many things at such places it has been used to signify a 'great house of a chief's kraal.' It might have been Kafirised from the English *port*, at some early date just as more lately the Zulu derived *ipote* Natal from *Port* Natal. However, *Botwe* is now almost exclusively used for the metropolis.

Dr. Kropf says, *i-botwe* means the house of the great wife of a chief where the councillors meet; it is held sacred as a place of refuge for culprits; palace; capital, metropolis, the seat of Government, hence Cape Town.

Uku-Bala. "The original idea of writing and numbering with the Kafir was that of representing things by a simple figure, and coincides with those of other nations. If a description of a thing was to be given, a certain shape, form, stroke or line was made in the sand, or in the ground. These were the signs for both writing and numbering, every new number being represented by another stroke or mark. Or, if this practice was not convenient for counting, one finger of the hand was raised instead of a stroke in the ground. The sense of writing is therefore, primary, and that of counting, secondary."—Dohne.

I-Gusha. The word *igusha* (lit. the concealer) is derived from the word *gusha*, which is a transmutation of the Zulu word *gusha*, and which is the same as the Namaqua word *gusha*. Compare *ingubo yegusha*, i.e. a kaross of sheepskin, (*ingubo yengcawa*, i.e. a blanket of fine stuff); also the proverbial expression, *Puma egusheni*. This word *gusha* is not borrowed, as is supposed, from the Hottentot *krus*, a ewe.

I-Rabe is the denominational name for the Congregational, Independent or Presbyterian Churches. It

is a corruption of Rarabe, the great-grandfather of Sandile.

Hoho (*Intaba yakw' Hoho*) was a Hottentot chieftainess who was a contemporary of Rarabe.

Umjala is a corruption of *Umhala*, another name for Tembu. It has the same euphemistic effect as *Nigger*.

NAMES OF PLACES BEARING NATIVE NAMES BUT HAVING
ALSO THEIR EUROPEAN NAMES.

Cape Colony.

Adelaide,	I-Kobonqaba.
Alexandria,	E-Mnyameni.
Alice,	E-Dikeni.
Alicedale,	E-Qora.
Annshaw,	Kwa-Kama.
Bamboospruit,	E-Luqala.
Barkly West,	I-Ligwa.
Bedford,	E-Nyara.
Bensonvale,	<i>E-Zitapile.</i>
Blinkwater,	E-Gqugesi.
Bontebokflat,	I-Colora.
Breakfastvlei,	Kwē-Lentonga.
Buntingville,	E-Cumngce.
Butterworth,	E-Gcuwa.
Cathcart,	Kwa-Daliwe.*
Clarkbury,	E-Mgwali.
Clarkson,	Um-Zitsikama.
Coldstream,	E-Ngqeleni.
Cove Rock,	Kwa-Gompo.
Diamond Fields,	Kwele-Mbokotwa.
Dulcies Nek,	E-Mbihli.
East London,	<i>E-Monti.</i> †
Elliot,	I-Kowa.
Elliotdale,	I-Xora.
Ely,	E-Mxelo.
Ennon,	I-Nqushunqeya.

* All Bushmen paintings are known as *Daliwe*. † See page 31.

Fingoland, ...	...	E-Mbo.
Flagstaff, ...	...	E-Sipaqeni.
Fletcherville, ...	...	Kwa-Lehana.
Fort Malan, ...	...	I-Ntshatshongo.
Fort Warwick, ...	...	E-Mpetu.
Fransbury, ...	...	E-Msintsileni.
Glen Grey, ...	...	I-Xonxa.
Goshen, ...	...	I-Waqu.
Grahamstown, ...	...	I-Rini.
Green River, ...	...	E-Mdizeni.
Heald Town, ...	...	I-Nxukwebe.
Horton, ...	...	E-Qwebebeni.
Kafirland or Kafraria		Ema-Xhoseni.
Kamastone,* ...	...	I-Hewu.
Kei Road, ...	...	E-Mtonjeni.
Keiskama Hoek, ...	...	Kwa-Qoboqobo.
King William's Town		I-Qonce.
Knapps Hope, ...	...	Kwa-Gqadushe.†
Lady Frere, ...	...	I-Cacadu.
Lesseyton, ...	...	Kwa-Ndlovukazi.
Lovedale, ...	...	E-Dikeni.
Macleantown, ...	...	I-Mbongo.
Maclear (District), ...	...	I-Qanqaru.
Main, ...	...	I-Qwebeqwebe.
Malan, ...	...	I-Nqadu.
Middledrift, ...	...	I-Xesi.
Morley, ...	...	E-Wilo.
Mount Arthur, ...	...	Kwa-Bangindlala.
Mount Ayliff, ...	...	U-Smakamaka.
Mount Coke, ...	...	E-Mkangiso.
Mount Frere, ...	...	U-Mzimvubu.
Mount White, ...	...	E-Ntlabeni.
Murraysburg, ...	...	E-Nyati.
Newtowndale, ...	...	E-Mtati.
Old Bunting, ...	...	E-Nquba.
Osborn, ...	...	I-Tshungwana.

* From old Chief *Kama* and Rev. *Shepstone*.

† Kafir Name of the late Rev. *Henry Kayser*.

Oxkraal,	...	...	U-Mta.
Palmerton,	...	...	I-Zalu.
Peddie, ...	...	..	I-Ngqushwa.
Peelton, ...	...	...	I-Ncemera.
Perksdale,	...	...	E-Peuleni.
Petersberg,	...	...	I-Tshoxa.
Philipston,	...	...	E-Gangqeni.
Port Alfred,	...	...	I-Cawa.
Queenstown,	...	...	Kwa-Komani.
Readsdale,	...	...	Kwa-Ngcongolo; or Kwa-Ncaza.
Rhodesia,	...	...	Kwa-Mzilikazi.

Observe.—*Mzilikazi* means a Great Road.

Shawbury,	...	...	E-Bencuti.
Shiloh, ...	...	...	<i>E-Bede.</i>

Observe.—*Bede* is a Dutch word for Prayer.

Springs, The	..	...	E-Mtonjeni.
Sterkstroom,	...	...	E-Lututu or kwa-Nozidwaba.
St. Mark's,	...	...	E-Sidutyini.
St. Matthew's	...	...	E-Mtwaku.
Stutterheim,	...	...	E-Cumakala.
Seymour,	...	...	E-Mpofu.
Somerville,	...	...	E-Tutura.
Tarkastad,	...	...	E-Sikapu.
Transkei,	...	...	Pesheya kwe-Nciba, or Kwa-Gcaleka.
Vryburg,	...	...	E-Huhudi
Wesleyville,	...	...	E-Qokolweni.
Willowvale,	...	...	Kwa-Gatyana.
Wodehouse Forests,	...	...	E-Sikobeni.

Observe.—1. Several places in the Eastern Province and in Griqualand East are called *E-Qaukeni*.

2. The Murraysburg, Victoria West and Carnarvon (Schietfontein) Districts are collectively termed
• *E-Maranugeni*.

Natal.

Boston,	E-Molo.
Durban,	E-Tekwini.
Escourt,	E-Mtyezi.
Greytown,	E-Mgungundhlovana.
Ladysmith,	E-Mnambiti.
Pieter Maritzburg,	E-Mgungundhlovu.
Richmond,	E-Ndalen.
Thornville,	E-Mputyini.
Verulam,	E-Mdhloti.

Observe.—The above are from Zulu.

Orange River Colony.

Winburg,	E-Magelegedla.
From Sesuto.	

Transvaal.

Hartbesburg,	E-Bilabila.
Heidelberg,	E-Tswinyane.
Lydenburg,	E-Mashishing.
Middelburg,	E-Mhlotsi.
Pietersburg,	E-Pulukwane.
Pretoria,	E-Tswani.
Rustenburg,	E-Tlhabani.

Observe.—1. The above are the names used by the Transvaal aborigines.

2. Nearly all “Names of Places” in Kafir refer to rivers or streams (*imilambo*).

NAMES OF RIVERS BEARING NATIVE NAMES BUT HAVING
ALSO THEIR EUROPEAN EQUIVALENTS.

Balfour River,	U-Msebèenzi.
Blinkwater,	I-Tocwa; I-Rwantsana.
Buffalo River,	I-Qonce.
Buffalo River (Natal),	E-Mzinyati.
Bushmans River,	I-Qora.

Caledon River,	...	Um-Rugwane.
Fish River,	...	I-Nxuba.
Green River,	...	I-Ntsikizi.
Hartebeeste River,	...	I-Nxu.
Harts River,	...	I-Kolong.
Kat River,	...	I-Ncwenxa.
Kei River,	...	I-Nciba.
Keis Kamma River,	...	I-Xesi.
Kowie River,	...	I-Qoyi.
Kraai River,	...	I-Tyumbu.
Little Fish River,	...	I-Mandi.
Limpopo River,	...	I-Odi.
Mooi River,	...	E-Mpafana.
Nahoon,	...	I-Nxaruni.
Orange River,	...	I-Gqili.
Plaatje's River,	...	U-Mxelo.
Slang River,	...	I-Kowa.
St. John's River,	...	Umzimvubu.
Sundays River,	...	I-Nqweba.
Thomas River,	...	I-Tunxe.
Toise River,	...	E-Baza.
Vaal River,	...	I-Ligwa.
White Kei,	...	I-Xonxa.
Yellowwoods,	...	E-Lukuko.
Zwart Kei,	...	I-Hukuwa.

Mountains.

Dorce's Hill,	...	U-Dontsa.
Devil's Mountain,	...	I-Qolora.
Drakens Mountains	...	U-Kahlamba.
Gaike's Kop,	...	I-Ntab'egqira.
Hangklip,	...	U-Lukanji.
Hogsback,	...	U-Belekazana.
Katberg,	...	U-Nontogwana.
Mount Currie,	...	U-Xoloxolo.
Mount Thomas,	...	I-Xolora.
Pato's Kop,	...	Intaba yakwa Tuku.

Winterberg, Intaba yo-Moya.

Winterberg, The Great, U-Nkonkobe.

Observe.—The italicised words are foreign.

FAMILY RELATIONS.

Is-Alamane. Relation.

U-Bawo. My father; also term of respect to an older man, or to one who exercises paternal care over another as benefactor, supporter, guardian, etc.

O-Bawo. Ancestors.

U-Bawokazi. My paternal uncle.

U-Bawomkulu. My forefather; grandfather (*lit.* the great father).

U-Dade. Sister (as used by men only); *udade wetu* (not *wam*), our common or joint-sister, *i.e.* my sister; *u-dade wabo* (not *wake*), his or her sister.

U-Dade bobawo. Paternal aunt.

In-Doda. A husband.

In-Dodakazi. A husband's sister.

Um-Fazi. A wife (See Dr. Kropf, page 99); *umkam*, my wife; *umkako*, thy wife; *umkake*, his wife.

Um-Fube, or Um-Fumbesi. A term used by persons married to sisters when addressing each other.

Um-Gqakwe. A bastard.*

Um-Hlole. A widower.

Um-Hlolekazi. A widow. An old widow is *Isikwabakazi*.

In-Kedama. An orphan.

Um-Kozi. A term of politeness between parents-in-law.

Um-Kuluwa or Um-Kuluwe. The eldest or an elder brother.

Um-Kuluwekazi. The eldest brother's wife.

Ubu-Kwe. Parentage-in-law; the place where the father of a woman's husband lives.

Um-Kwe. Brother-in-law to the brothers and sisters of the wife; one's sister's husband. By the Abambos this word means father-in-law.

Um-Kwekazi. Mother-in-law to the man who married her daughter; one's wife's mother.

*A bastard from a European and Kafir is an *um-Ncaca*.

- Um-Kwenyana. Son-in-law.
 Um-Lam. Brother-in-law (wife's brother).
 Um-Lamkazi. Sister-in-law.
 U-Ma. My mother.
 U-Makazi. My aunt, sister of my mother.
 U-Makulu. My grandmother.
 U-Malume. Maternal uncle; a married sister's elder brother.
 U-Mawokulu. My grandfather.
 O-Mawokulu. Ancestors.
 U-Mawolume. Uncle.
 U-Molokazane. Daughter-in-law.
 Um-Na. Contraction from *um-ninawe*; used by sisters when speaking of their brothers; *umnakwetu* my or our brother (belonging to the same family), *umnakwenu*, your brother (one of your house or family); *umnakwabo*, her brother.
 U-Nina. His, her, or their mother;
 U-Ninakazi. His, her, or their aunt.
 U-Ninakulu. His, or her grandmother.
 U-Nina-lume. Maternal uncle.
 U-Nina-ntloni. The mother-in-law of the wife.
 Um-Ninawa. A younger brother.
 Um-Ninawana. A younger brother not yet grown into manhood.
 U-Nomfazi. Mother-in-law.
 U-Nyana. A son.
 U-Nyana we-sango. An illegitimate son.
 U-Nyoko. Thy, or your mother.
 U-Nyokokazi. Thy, or your aunt.
 U-Nyokokulu. Thy, or your grandmother.
 Um-Sakwabo (used by women). Their younger sister.
 Um-Sakwenu. Your younger sister.
 Um-Sakwetu. My younger sister.
 I-Shweshwe. A concubine; a reputed wife, a paramour.
 U-Somfazi. A husband's father-in-law.
 U-Sondoda. A wife's father-in-law.
 Um-Taka bawo. (Child of my father); a term of endearment; contracted from *mtana ka ma*.

- Um-Taka Ma. (Child of my mother) ; a term of endearment; contracted from *mtana ka bawo*.
- In-Tlanzambilini. A bastard, born of a chief's widow.
- In-Tombi. A daughter.
- Um-Tshana. Nephew on the mother's side.
- Um-Tshanakazi. Niece.
- I-Tumbu. The last (youngest) child (*umtana wamatumbu*).
- I-Welazana. A female twin.
- I-Wele. A twin.
- Um-Yeni. Husband (bridegroom).
- U-Yihlo. Thy, or your father.
- U-Yihlokazi. Thy, or your paternal uncle.
- U-Yihlokulu. Thy, or your grandfather (on the father's side).
- U-Yihlomkulu. Thy, or your grandfather.
- U-Yise. His, her, or their father.
- U-Yisekazi. His, her, or their paternal uncle.
- U-Yisemkulu. His, her, or their grandfather (on the father's side).
- Um-Za. Cousin. This is an Abambo word.
- Um-Zali. Father; mother; *plural*, parents.
- Ama-Zibulo, *Plural only*. The first born.
- Um-Zukulwana. A descendant, a grand-child.

NATIVE WORDS NECESSITATED BY THE ADVENT OF EUROPEANS.

THE primary signification of some of these words was different from their present application. In fact the original meaning of some is now obsolete. The majority of these words would be unknown to the natives of the 18th century.

Advertisement, ...	...	Isaziso.
Agent, ...	...	Igqweta.*
Almanac, ...	...	Isalatisa-xesha.
Altar, ...	...	Isibingelelo.
Amendment, ...	...	Isihlomelo, Umbandela.

*A perverter (of facts).

American Maize,	...	Unfakadolo.*
Ammunition,	... ..	Ingxawe.
Ark,	... ..	Inqanawa.†
Armlet,	... ..	Umxhaka.
Ass,	... ..	Undlebende.
Association,	... ..	Umanyano.
Attorney-at-law,	...	Umteteleli-Matyala.
Attorney-General,	...	Umcazi-Mteto, or Umqondisi-Mteto.
Auctioneer,	... ..	Umteteleli-Fandesi.
Authorities,	... ..	Izipatamandla.
Balance,	... ..	Umncono.
Band,	... ..	Igubu.
Bandolier,	... ..	Unganxo.
Baptism,	... ..	Upehlelelo.
Baptise, to	... ..	Ukupehlelela.
Believer,	... ..	Ikolwa.
Bell,	... ..	Intsimbi (<i>lit.</i> iron).
Beloved,	... ..	Batandwa.
Benediction,	... ..	Ubabalo, or Ufefe.
Bible, Holy	... ..	Isibalo, or Izibalo.
Biscuit, a hard	... ..	Umqatani.
Blanket,	... ..	Ingubo‡
Block-wagon, a German		Unomagidiva.
Board,	... ..	Ibhunga.
Book,	... ..	Incwadi.
Boots,	... ..	Izihlangu.
Bottle (gin),	... ..	U-Nomagxa, or u-Magxa.
Bottle (large, quart),	...	Ugxiba.||
Bottle (small, pint),	...	Unodyuwana.§
Breach-loader,	... ..	Imfakadolo, or Unongadlela.

* First imported when breach-loaders came into use.

† This word is probably derived from the Portuguese *nau*, a sailing vessel.

‡ An old cotton blanket is called *umraji*; a plain woollen blanket, *ingcawa*; a woollen blanket with a black stripe, *umbalo*; a rug or coloured blanket, *isibalala*; and a blanket with black stripes and red bordering is called *isangqu*.

|| Slang: *Ugxiba*, a tall man. § *Unodyuwe*, "sweet seventeen."

Brethren,	Bazalwana.
Bridle,	Umkala.
Brother,	Umzalwana.
Buckle,	Ikonco.
Bugle,	Ixilongo.
Bull-dog,	Umasinana.
Bullet,	Imbumbulu.
Button, flat	Iqosha.
Button, round	Iqula.
Bye-Law,	Inxuluma-miteto.
Cable,	Ucingo lwamanzi.
Candle,	Isibane.
Canteen Keeper,	<i>Isara</i> *
Cape Smoke,	Irangqa.
Capital,	Ikomkulu, or Ibotwe.
Capitalist,	Ungxowa nkulu.
Catechist,	Ibuzisa.
Cargo,	Umtwalo.
Carpenter,	Umcweli.
Cask,	Umpanda.
Castle,	Inqaba.
Century,	Inkulungwane.†
Certificate,	Ugaga, Imbasa.
Certificate of occupation,	Unozikakana.
Chain,	Umxokelelwane.
Chair,	Isihlalo.
Chairman,	Umgcini-sihlalo, or Umhlali ngapambili.
Chapter,	Isahluko.
Charge a gun, to	Ukungxasha umpu.
Chemist,	Umpitikezi-Mayeza.
Chief Justice,	Inkulu ye <i>Jaji</i> .
Christian,	Ikolwa, or Igqoboka.
Cigar,	Udiza.
Circuit,	Umjikelo.

*Dutch for saw.

†*Inkulungwane* really means 1,000 (Zulu), e.g. *Inkulungwane enamakulu asitoba* (1900).

Circuit Court,	Umjikelo we <i>Jaji</i> .
Citizen,	Isima'mzi.
Civil Commissioner,	<i>Imantyi ye mali</i> .
Civilisation,	Inqubela, Incubeko.
Clasp-knife,	Umgotywa.
Clergyman,	Umfundisi.
Clerk,	Isandla.
Closet, Water	Indlu encinane <i>or</i> , engasemva (rear).
Coat, Frock	Umtika (hence a minister of the Gospel).
Cock of a gun,	Ixayana.
Coffin,	Umkoba.
Coin,	Iqosha.
Collection,	Inkongozelo.
Collieries,	Emalahleni.
Colonial Secretary,	Umpatiswa- <i>Koloni</i> .
Coloured man,	Umtu webala.
Coloured people,	Abantu bebala.
Column, newspaper	Umhlati.
Comet,	Umgca.
Commandments, Ten	Imiteto elishumi.
Commission,	Igqugula.
Commissioner,	Umpatiswa.
Communion, Holy	Umtendeleko.
Compositor,	Umcokeli.
Compound (Mining),	Isikwati.
Concert,	Umboloro.
Conduct a body of singers, to,	Ukuvumisa.
Conscience,	Isazelo, <i>or</i> Isazela.
Constituency,	Isithili.
Contemporary,	Uwetu.
Contract,	Imvumelwano.
Convert,	Igqoboka.
Correspondence,	Imbalelano.
Correspondent,	Umbhaleli.
Cork,	Isivinco.

Corn (cultivated by civilised			
nations),*	...	...	Inqolowa.
Coronation,	...	...	Isitsabiso.
Corrugated iron,	...	...	Incence.
Counter sign, to	...	...	Ukufaka umda.
Country, in the	...	...	Ngapandle.
Council,	...	...	Ibhunga.
Counsel,	...	...	Umvikeli.
Court,	...	...	Ibandla.
Court Messenger,	...	...	Unotimba.
Creed,	...	...	Ukolo.
Cross,	...	...	Umnqamlezo.
Crown,	...	...	Isitsaba.
Crown (in a legal sense),	Ulaulo lwe Nkosazana, or lo Kumkani.		
Crown Prosecutor,	...	...	Igqweta le Nkosazana lo Kumkani, or Umtshutshisi.
Crushed mealies,	...	...	Umrayo.
Cunning man,	...	...	Ikumsha.†
Curtains,	...	...	Amalengalenga.
Date,	...	...	Umhla.
Delegate,	...	...	Umtunywa.
Denomination,	...	...	Ihlelo.
Dentist, Surgeon	...	...	Igqira lamazinyo.
Detective,	...	...	Utamnani, Umcupi (for Illicit Diamond Buying).
Deposit,	...	...	Umbeko.
Deputation, Deputy,	...	...	Abatunywa.
Deputy Messenger,	...	...	Unotimba.
Diamond,	...	...	Imbokotwa.
Diamond buyer, illicit	...	...	Ugweva.
Digger,	...	...	Umbi.
Director,	...	...	Umpati.

*It is either Kafirised from the Dutch *Koren*, or derived from some other quarter like *Inqanawa* with which it radically coincides. There is a Zulu word *Isiqalaba* which is the name of a certain shrub with a red bark. It spreads wide and has a red fruit which is not eatable.

† A term applied to town natives by natives from the country. See *umpara*, page 31.

Dissenter,	...	...	Umxibili.
District,	...	...	Umandla, <i>or</i> Isiqingata.
District Council,	...	...	Ibhunga lesiqingata.
District Surgeon,	...	...	Igqira lesiqingata.
Division,	...	...	Isithili.
Divisional Council,	...	...	Ibhunga lesithili.
Donkey,	...	...	Imbongolo.
Double-barrelled gun,	...	...	Umbolombini; Umbhaxa.
Drum,	...	...	Igubu.
Drun kard,	...	...	Iquma.
Eastern Districts Court,	...	...	Inkundla ye <i>Jaji</i> zase-Mpumalanga.
Editor,	...	...	Umhleli.
Education,	...	...	Imfundo.
Educational Department,	...	...	Ibotwe lwemfundo.
Election,	...	...	Unyulo.
Electric Tram Car,	...	...	Impundulu.
Embezzle, to	...	...	Ukuginya, Ukutyuxa.
European,	...	...	Igwangqa, <i>or</i> Umlungu.*
Enthusiast,	...	...	Itshavuta.
Examine, as a medical man,	...	...	Ukuxilonga.
Examination,	...	...	Uviwo.
Exception, an,	...	...	Idlala.
Executive Council,	...	...	Igqugula.
Executioner, Public	...	...	Umxhomi.
Exhibition,	...	...	Umboniso.
Fellowship,	...	...	Ubudlelwana.
Fence,	...	...	Ucingo.
Fire, to	...	...	Ukudubula.
Fixture,	...	...	Isimakade.
Frock coat,	...	...	Umtika.
Future,	...	...	Umzaneno.
Gall sickness,	...	...	Inyongo.
Gentiles,	...	...	Intlanga.
German blockwagon,	...	...	Unomagidiva.
Ghost,	...	...	Umkolonjane.

*The Deity is called *Umlungu* by over a dozen tribes in Northern and Central Africa. See Dohne, page 202.

Gig,	...	...	Igemfana.
Gin bottle,	...	...	Unomagxa, or Umagxa.
Gloves,	...	...	Izandla.
Golden Syrup,	...	...	Inyobanyoba.
Good Templar,	...	...	Umsizi wenene.
Government Notice,	...	...	Isaziso sakomkulu.
Grand Temple,	...	...	Indlu enkulu.
Greyhound,	...	...	Ingesi.
Gun,	...	...	Umpu.
Gun, breachloader,	...	...	Unongadlela.
Gunpowder,	...	...	Umsizi.
Gentleman,	...	...	Inene.
Hammer,	...	...	Isando.
Handwriting,	...	...	Isandla.
Hangman,	...	...	Umxomi.
Harness,	...	...	Intambo.
Head handkerchief, to wear	...	...	Ukujikela.
Heaven,	...	...	Izulu.
Hell,	...	...	Isihogo.
His Majesty,	...	...	Umtana Omhle.
High Commissioner,	...	...	Umpati Oyintloko.
High Court,	...	...	Inkundla e-Pezulu.

Observe.—Supreme, High and E. D. Courts respectively are commonly known as *Inkundla yase Kapa, Kimbili, yase Rini.*

His Excellency,	...	...	Umhlelezi.
Holy Bible,	...	...	Isibalo Esingcwele.
Holy Communion,	...	...	Umtendeleko.
Honourable Gentleman,	...	...	Inene elibekekileyo, or Isiculujeje.
Hood,	...	...	Isidabane.
Hooter,	...	...	u-Halahala.
Hotel,	...	...	Ikaya.
House of Assembly,	...	...	Indlu ye Ntlangano, or Indlu engapantsi.
House of Commons.	...	...	Indlu yezi Nonopu.
House of Lords,	...	...	Indlu yezi Dwangube.
Illicit Diamond Buyer,	...	...	Ugweva.

Illicit Diamond Buying,	Ukugweva.
Influence,	Impembelelo.
Index,	Isalatiso.
Ink,	Umsizi.
Inspan, to	Ukubopa.
Inspector,	Umdloli.
Interest,	Inzala.*
Interpreter,	Ikumsha.†
Introduce, to	Ukwazisa.
Iron, to	Ukusizila.
Jury,	Amaceba.
Kafir,	Umxhosa.
Key,	Isityixo.
Knife,	Isithsheshe.
Lady,	Inenekazi.
Large bottle (quart), ...	Ugxiba.
Leader,	Umkokeli.
Learn, to	Ukufunda.
Leglet,	Umxhaka.
Legislative Assembly, ...	Indlu engapantsi, or Ibhunga lentlanganolokwenza imiteto.
Letter,	Incwadi.
Letter,	Igama.
Live Stock,	Impahla ehambayo.
<i>Observe:—Sheep and goats are called <i>impahla emfutshane</i>.</i>	
Load,	Umtwalo.
Lock,	Isityixo.
Lord,	Inkosi.
Lord, a	Isidwangube.
Lord's Supper,	Umtendeleko we Nkosi.
Lungsickness,	Imofu.
Maize, American	Umfakadolo.‡
Man, public	Indoda yomzi.
Manager,	Umpati.

* Inzalo means issue.

† *i-Kumsha*—this word may be of Dutch origin from *kom* 'come', and the affix *sha* is usually suffixed to foreign words, or, *ze* (say) 'come say'.

‡ See foot-note to *Umfakadolo* on page 49.

Mark, brand	...	...	Umtshiso.
Marriage,	...	...	Umtshato.
Marry, to	...	...	Ukutshata.
Master of Ceremonies,	...	...	Unozakuzaku, <i>or</i> u-Nomaza- kuzaku.
Matches, Safety	...	...	Umahamba ngendlwana.
Mealies, crushed	...	...	Umr̄ayo.
Mealies, stamped	...	...	Umngqusho.
Member,	...	...	Ilungu.
Merchant,	...	...	Umr̄webi.
Messenger, Court	...	...	Umsila.
Metropolis,	...	...	Ibotwe, <i>or</i> Ikomkulu.
<i>Meist</i> (dung),	...	...	Amadaka.
Million,	...	...	Isigidi.
Military Salute, to perform	...	...	Ukukahlela, <i>or</i> Ukuduma.
Mine,	...	...	Umngxuma.
Minister of Religion,	...	...	Umfundisi.
Minister of State,	...	...	Umlauli.
Minister for Agriculture,	...	...	Umpatiswa kulima.
Minister for Crown Lands,	...	...	Umpatiswa mihlaba yakomkulu.
Ministry,	...	...	Ulaulo.
Missionary,	...	...	Umfundisi.
Missionary Society,	...	...	Imvaba.
Money,	...	...	Ityabonga.
Motto,	...	...	Isaci.
Muid sack,	...	...	Unomgcana.*
Mule,	...	...	Undlebende.
Music,	...	...	Ingoma.
Nail,	...	...	Isikonkwane.
Native,	...	...	Untsundu.
Native Affairs,	...	...	Imicimbi yabantsundu.
Neck-tie,	...	...	Iqhina.
Newspaper column,	...	...	Umhlati.
Notary,	...	...	Umbali-Minqopiso.
Note,	...	...	Inqaku.
Notice,	...	...	Isaziso.

* In slang phraseology a married man is called *Unomgcana*.

Object,	...	...	Injongo.
Object, to	...	...	Ukuchasa.
Offering,	...	...	Idini, <i>or</i> Umnikelo.
Officer,	...	...	Igosa.
Pace,	...	...	Unyawo.
Page,	...	...	<i>Ipepa</i> .*
Paint, to	...	...	Ukuqaba.
Painter,	...	...	Umnqabi.
Parliament,	...	...	Ibandla.
Parody,	...	...	Umazantsana, Unomtatsi.
Peg,	...	..	Isikonkwane.
Pen,	...	...	Usiba.
Photograph,	...	...	Umfanekiso.
Piano,	...	...	Uhadi.
Picture,	.	...	Umfanekiso.
Piece of cloth,	...	...	Umcaku.
Pillow,	...	...	Umqamelo.
Plaintiff,	...	...	Undimangele.
Pleasant journey,	...	...	Nyawo ntle, <i>or</i> Ihambo entle.
Plot of ground,	...	...	Isikonkwane.
Plough,	...	...	Ikuba.
Pocket,	...	...	Ingxowa.
Police Constable,	...	...	Uxhamfu.
Politics,	...	...	Izinto zombuso.
Poor white,	...	...	Igxagxa.
Port,	...	..	Izibuko.
Powder, Gun	...	...	Umsizi.
Powder Magazine,	...	...	Indlu yomsizi <i>or</i> yeruluwa.
Prayer,	...	...	Umtandazo.
Preacher,	...	...	Umshumayeli.
Precentor,	...	...	Umhlabei.
Preside, to	...	...	Ukongamela.
President,	...	...	Umongameli.
Price,	...	...	Ixabiso, <i>or</i> Inani.
Priest,	...	...	Umbingeleli.
Prime Minister,	...	..	Inkulu'mbuso.

* *Ipepa* stands for paper, page. In Sesuto the latter is called *Iqepe*. This is preferable to *Ipepa* for page.

Primier,	...	...	Inkulu'mbuso.
Print, to	...	...	Ukushicilela.
Printer,	...	...	Umshicileli.
Printing Press,	...	...	Isishicilelo.
Prisoner,	...	...	Umbanjwa.
Privy Council,	...	...	Ibhunga lama Pakati okum- kani.
Probationer,	...	...	Umlingwa.
Proclamation,	...	...	Intshumayezo.
Produce,	...	...	Imveliso.
Professor,	...	...	Umakakaka, <i>or</i> Umanka.
Profit,	...	...	Inzuzo.
Programme,	...	...	Inkokela.
Progress,	...	...	Inqubela.
Property of any kind,	...	...	Imfuyo.
Propose, to	...	...	Ukuvelisa.
Prosecuting Barrister,	...	...	Igqweta elitshutshisayo.
Psalm,	...	...	Iculo, <i>or</i> Indumiso.
Public, the	...	...	Umzi.
Public Man,	...	...	Indoda yomzi.
Pulpit,	...	...	Umngubungu.
Queen,	...	...	Inkosazana.
Queen, Her Majesty the	...	...	Umntana Omhle Inkosazana.
Railway Siding,	...	...	Inkolongiyane.
Ration,	...	...	Umxesho.
Recess, School	...	...	Intlanzane.
Red Water,	...	...	Umanzi'bomvu.
Refreshments,	...	...	Izixaso.
Refugee,	...	...	Imbacu.
Registrar,	...	...	Umbhali.
Religion,	...	...	Unqulo.
Report,	...	...	Ingxelo.
Report (of a gun)	...	...	Isitonga (sompu).
Representative,	...	...	U'meli, <i>or</i> Umtunywa.
Responsible Government,	...	...	u-Nqapela ndikule.
Review, to	...	...	Ukukubula.
Rheumatism,	...	...	Isifo samatambo.
Ring,	...	...	Umsesane.

Room,	...	...	Igumbi.
Rope,	...	...	Intsontelo.
Safety Matches,	...	...	Umahamba ngendlwana.
Sale,	...	...	Intengiso, Intengo.
Scheme,	...	...	Icebo.
School Recess,	...	...	Intlanzane.
Screen,	...	...	Ikuselo.
Scurvy,	...	...	Umtshetshapantsi.
Seal,	...	...	Itywina, or Isincamatiselo.
Seat of Government,	...	...	Ibotwe, or Ikomkulu.
Second, to	...	...	Ukusekela.
Second-hand goods,	...	...	Onoxesha.
Secretary,	...	...	Unobhala.
Section,	...	...	Isiqendu.
Secundus,	...	...	Umlaleli.
Sermon,	...	...	Intyumayelo.
Service, divine	...	...	Inkonzo.
Share,	...	...	Isabelo, or Isahlulo.
Shareholder,	...	...	Umbambi-sahlulo.
Ship,	...	...	Umkombe, or Inqanawa *
Shoemaker,	...	...	Umenzi wezihlangu, or U- mkandi wezihlangu.
Shoot, to	...	...	Ukudubula.
Show, a	...	...	Umboniso.
Siding, Railway	...	...	Inkobongiyane.
Sickle,	...	...	Irenqa.
Slaughter, to	...	...	Ukuxhela.
Small bottle,	...	...	Unodyuwana.
Smith,	...	...	Umkandi.
Society, Missionary	...	...	Imvaba.
Soldier,	...	...	Unojokwe, Unongqayi, Iqa- kamba.
Solicitor General,	...	...	Umdluzi-Matyala.
Soul.	...	...	Umpefumlo.
Spade,	...	...	Umdlakulo.
Spade (Kafir trade),	...	...	u-Bojana, or u-Bojazana.

* *Inqanawa* is a corruption of the Portuguese word *nau* (*Noah*?) a big sailing vessel. See foot-note to *Ark* on page 49.

Speak, a foreign language

to Ukusoma, or ukukumsha.

Observe—To speak a foreign language in a broken style is: *ukupitiliza*; to speak in Sesuto is: *ukukwiriza*.

Speaker (Mr.)	...	...	Umteti.
Spectacles,	...	...	Intsimbi.
Spoon,	...	...	Icepe, or Igxabeka.
Sporting column,	...	...	Ibala labadlali.
Square house,...	...	...	Uxande.
Stamped mealies,	...	...	Umngqusho.
Step,	...	...	Ibakala, or Inyatelo.
Steam tug,	...	...	Udokolwana.
Suburb,	...	...	Ingele.
Suggestion,	...	...	Ibambiso.
Superintendent,	...	...	Umongameli.
Superintendent-General			
of education,	...	...	Umongameli we Mfundo.
Supplement,	..	...	Isihlomelo.
Surgeon Dentist,	...	...	Igqira lamazinyo.
Surgeon, District,	...	...	Igqira* lesiqingata.
Survey, to,	...	...	Ukucanda.
Surveyor,	...	...	Unocanda.
Surveyor General,	...	...	Unocanda omkulu.
Syrup, Golden	...	...	Inyobanyoba.
Tail coat,	...	...	Umtika.
Tailor,	...	...	Umsiki.
Telegram,	...	...	Ucingo.
Templar,	...	...	Umzili.
Temperance,	...	...	Inzilo.
Temple,	...	...	Indlu yenkonzo.
Ten Commandments,	...	...	Imiteto elishumi.
Tin,	...	...	Incence.
Tin can,	...	...	Inkonxa,† igqongo, igogogo.

*The word *Gqira* is Hottentot.

† *Ulolwe* is an empty jam tin; *uf'epiwe* is a 1s. 6d. one. See Dr. Kropf, page 100. A very large tin can is *Untyulantyula*.

To give away cast-off			
clothing,			Ukwambulela.
Tournament,			Umnyadala.
Tower,			Upondo.
Town Council,			Ibhunga lomzi, <i>or</i> Iliso lomzi.
Translation,			Inguqulo.
Translator,			Umgquuli.
Tram car, Electric			Impundulu.
<i>Trek touw</i> ,			Umqokozo.
Treasurer,			Umgcini-Ndyebo.
Treasurer-General,			Umgcini-Ndyebo 'mkulu.
Treaty,			Umnqopiso.
Treaty of Peace,			Inxolazwe.
Trousers narrowed to the knee and widened from the knee to the ankle,			Unzonza.
Truck,			Ingolovane, Inqunqumbane.
True Templar,			Umzili wenene.
Trumpet,			Ixilongo.
Tug, steam			Udokolwana.
Tune,			Iculo.
Turnkey,			Unozityixwana.
Typewriter,			Unocweteza.
Type, to			Ukucweteza.
Union,			Umanyano.
Vaccinate, to			Ukuqapula.
Vaccination,			Uqapulo.
Value,			Ixabiso.
<i>Veldt schoens</i> ,			Imbadada.
Vessel,			Umkombe, <i>or</i> Inqanawa.
Volunteer,			Unonibe (a Gov. officer).
Wagon,			Inqwelo.
Wagon maker,			Umenzi wenqwelo <i>or</i> Umka- ndi wenqwelo.
Water closet,			Indlu encinane <i>or</i> engasemva.
Wear a head handkerchief, to,			Ukujikela.
Week,			Icawa.

Wheat,	...	...	Ingqolowa.
Wheel,	...	...	Umlenze.
Whiteman,	...	...	Igwangqa or Umlungu.
White, poor	...	...	Igxagxa.
Will,	...	...	Imvumelwano.
Wire,	...	...	Ucingo, ujiko.
Wiseacre,	...	...	Umbalela-dolweni.
Word,	...	...	Ilizwi.*
Write, to	...	...	Ukubhala.
Writing,	...	...	Umbhalo.

NATIVE WORDS COMMONLY USED AND UNDERSTOOD BY
EUROPEANS.

Abakweta,	...	Circumcised lads.
Daka,	...	Mud, mortar, clay.
Donga,	...	A gully with steep sides.
Hai'kona	...	"Not a bit of it."
Impi,	...	Force, army, commando.
Indaba,	...	News; conference.
Induna,	...	Councillor.
Intonjane,	...	A heathen custom celebrated when a girl has arrived at the age of puberty.
Lobola,	...	To give dowry for a wife.
Muhle,	...	Beautiful, nice, lovely.
Sakubona,	...	Hail! (<i>lit.</i> we see thee.)

Observe.—This is a form of greeting.

Tshayile,	...	Time is up; cease working.
Umshologu,	...	The spirit of the departed ancestors.

Observe.—The word *Pitso* (i-Mbizo) is Sesuto. It is the annual conference of the Basuto nation.

The above words are not arranged in their Kafir alphabetical order.

**Lit.* a voice.

VARIETIES OF COLOURS AND MARKS CHIEFLY
REFERRING TO CATTLE.

- I-Badikazi, ... A cow with a white back and belly.
I-Belukazi, ... Yellow cow.

Observe.—*Kazi*, in this sense is a suffix for forming feminine from masculine.

- Bomvu, ... Red.
Bomvumnyama, Purple.
Isi-Cici, ... A white ring round an animal's tuft of the tail.
Gwangqa, ... Brown, bay, light red.
Lunga, ... Black and white, 'piebald.'
Mbasu, ... Star on forehead.
Mdaka, ... Dun, mouse colour.
Mfusa, ... Dark brown.
Mhlope, ... White.
Mnyama, ... Black.
Mpemvu, ... Blaze; white face.
Mpofu, ... Tawny.
Nco, ... White and red spotted.
I-Nakazi, ... White spots or patches.
Nala, ... Many spots.

Observe.—Especially applied to red or brown with white spots.

- Ngwevu, ... Grey.
Nkone, ... White stripe on the back.
Nqabakazi, ... Spotted forehead.
I-Nqombokazi, Dark yellow.
Ntsundu, ... Dark brown.
Ntusi, ... Red and white, the white prevailing on the under parts of the body.
U-Pawu, ... A Mark.
Ralara, ... Brown with white.
Ralarakazi, ... White throat.
Rwanqa, ... Shaggy mane and white belly.

Rwexu,	...	Grey or grizzle-coloured, spotted.
I-Sanara,	...	Mark, spot; red on black or <i>vice versa</i> .
I-Sanqawe,	...	Star on forehead.
Um-Tshiso,	...	A brand mark.
Um-Tubi,	...	Yellowish; pale.
Um-Tuqwa,	...	Fox-coloured; tawny.
I-Waba,	...	Black with white flanks.
I-Warolo,	...	Black with white belly and legs.
I-Wasa,	...	Black with white belly and flanks, <i>c.f.</i> <i>I-waba</i> .

Observe.—The names given to horned cattle are chiefly from the Dutch; *e.g.*, Bantam, Witliesch, Zwartland.

SYNONYMOUS WORDS CONVEYING DIFFERENT IDEAS.

Uku-Pila, <i>v.i.</i> ,	To live; To be alive, not dead.
Uku-Hlala, <i>v.i.</i> ,	To live; To dwell in a place.
In-Tsimi, <i>n.</i> ,	A large garden or field for mealies, corn, etc.
Isi-Tiya, <i>n.</i> ,	A small garden for green mealies, etc.
Umyezo, <i>n.</i> ,	A fruit and vegetable-garden.
Usapo, <i>n.</i> , <i>sing.</i> ,	Family, <i>i.e.</i> a man's wife and children, but never including the husband.
Intsapo, <i>n.</i> , <i>plur.</i> ,	Children, without special reference to any family.
Ubu-Hlanti, <i>n.</i> ,	Cattle kraal or fold.
Isi-Baya, <i>n.</i> ,	Kraal for small stock.
In-Tlombe, <i>n.</i> ,	An in-door dance.
Um-Dudo, <i>n.</i> ,	An out-door dance usually in front of the kraal.
Ntsundu, <i>adj.</i> ,	Dark brown, much lighter colour of Kafirs.
Mfusa, <i>adj.</i> ,	Brown, very dark, almost black.
Uku-Nxama, <i>v.i.</i> ,	To make haste; to hurry.
Uku-Kauleza, <i>v.i.</i> ,	To make haste; to hasten (idea of motion).

Observe.—The former is stronger than the latter.

Imini, <i>n.</i> ,	A day (not night).
Usuku, <i>n.</i> ,	A day (24 hours).
Umhla, <i>n.</i> ,	Date.
Inci, <i>n.</i> ,	Ten (used after the word <i>kulu</i> hundred).
Ishumi, <i>n.</i> ,	Ten.
Um-Gama, <i>n.</i> ,	Distance, space.
Isi-Tuba, <i>n.</i> ,	Gap, space of time.
Uku-Guga, <i>v.i.</i> ,	To grow old ; to wear out.
Ukwa-Lupala, <i>v.i.</i> ,	To grow old ; to wear out.
<i>Observe.</i> —The former refers to persons, the latter to things.	
I-Nkonyana, <i>n.</i> ,	A calf (before horns appear).
I-Tole, <i>n.</i> ,	This term is used for the young of any animal.
Uku-Fa, <i>v.i.</i> ,	To be ill ; referring especially to the possibility of dying.
Uku-Gula, <i>v.i.</i> ,	To be ill ; referring especially to the moaning of the sick.
Uku-Nika, <i>v.t.</i> ,	To give to ; to transmit, deliver, bestow, confer, communicate, contribute.
Uku-Pa, <i>v.t.</i> ,	To grant to ; to make a present ; to give gratuitously ; to favour with a gift.
Ukuti-Cwaka, <i>v.i.</i> ,	To be quite still.
Ukuti-Tu, <i>inter.</i> ,	Is an interjection signifying no more, an absence of a thing. It is used with the verb <i>ukuti</i> to enforce or express silence.
Intsimbi, <i>n.</i> ,	Metal.
Isinyiti, <i>n.</i> ,	Iron ; ore of any other metal.

Ukubanda, *adj.*, To be cold.

Ukugodola, *ad.*, To be cold.

Observe.—The former is used of the weather as *kuya banda*, and the latter of the person as *ndiyagodola*, I am or feel cold.

Induku, *n.*, Short knobkerrie.

Intonga, *n.*, Any stick.

Umnqayi, *n.*, A long stick with a small knob.

Uku-Tyala, *v.t.*, To put seeds in one by one, as beans, etc.; to plant.

Uku-Hlwayela, *v.t.*, To sow seed by scattering, as wheat etc.

Uku-Lola, *v.t.*, To grind, sharpen (as a grindstone).

Uku-Baza, *v.t.*, To sharpen, to point as with an axe or a knife.

Uku-Fusa, *v.t.*, To smoke, scorch.

Uku-Raula, *v.t.*, To scorch, char, singe.

Observe.—The former always refers to the discolouring, the latter to the heat.

Uku-Feza, *v.t.*, To complete, to perfect, to finish (*i.e.* to complete or perfect a thing).

Uku-Gqiba, *v.t.*, To finish (to have done with a thing).

Umfazi, *n.*, A woman; a human female; a wife.

Inkazana, *n.*, (1) Female sex; (2) an unmarried female.

Amanyala, *n. pl.*, Shamelessness, filthiness, indecencies; that which is disgraceful, immoral, vulgar.

Ihlazo, *n.*, Reproach, disgrace, scandal.

Uyolo, *n.*, Happiness, bliss.

Itamsanqa, *n.*, Lucky occurrence or hit; happy incident, fortunate chance.

Ufefe <i>n.</i> ,	Sympathetic feeling, tender affection.
Ubabalo, <i>n.</i> ,	Grace.
I-Nceba, <i>n.</i> ,	Compassion, mercy, tender feeling, kindness, amiability of disposition.
Im-Fesane, <i>n.</i> ,	Compassion.
Uku-Tshata, <i>v.t.</i> ,	To marry.
Uku-Enda, <i>v.t.</i> ,	To wed, <i>e.g.</i> <i>intombi kabani yendile</i> , the daughter of such one is married.

Observe.—This last word is exclusively used for females.

Among the *Abambos* to go to the bride's father's place is *Uku-enda*. This is said of young men forming a bridal party. Now it is also used by the prospective husband.

SOME DIFFERENCES IN IDIOMS.

ENGLISH.	KAFIR.
You must do that,	<i>Ufanele ukwenza oko</i> , 'You are fit to do that.'
Cut with a sword,	<i>Ukusika ngerеле</i> , 'Cut by means of a sword.'
He nearly fell,	<i>Wa pants' ukuwa</i> , 'He down to fall.'
The first book,	<i>Incwadi yokugala</i> , 'The book of the first.'
A black horse,	<i>I-hashe elimnyama</i> , 'A horse which is black.'
To shake hands,	<i>Ukubamba isandla</i> , 'To hold the hand.'
It is of no consequence,	<i>Ayinamsebenzi</i> , 'It has no work.'
They have not yet arrived,	<i>Abakafiki</i> , 'They do not yet arrive.'
What is the price of this blanket?	<i>Lengubo idlani</i> ,? 'What does this blanket eat?'
There is a scarcity of food,	<i>Indlala iyasigqiba</i> , 'A famine is finishing us.'
The white man gives us too little (for our mealies),	<i>Umlungu uyasidla</i> , 'The white man (ch)eats us.'
We do declare,	<i>Siya qinisa</i> , 'We make firm.'
The last month,	<i>Inyanga efileyo</i> , 'The moon which is dead.'
They have lost the case,	<i>Ityala libalahlile</i> , 'The case has thrown them.'

PROVERBIAL AND OTHER EXPRESSIONS

1. *Akana ntloko*, 'He has no head.'* He is 'dotty'; he is soft.

2. *Akana sifuba*, 'He has no chest.' Said of one who cannot keep a secret to himself. A chatterbox; a tattler.

3. *Akana similo*, 'He has no character.' He is a bad character.

4. *Akana situnzi*, 'He has no shade.' He has no weight of character; that is, he has no self respect.

5. *Akuko kufa kunjani*, Die we must here or there.

6. *Akuko mfula ungahlokomiyi*, 'There is no river that has not its own sound.' Every man, animal, etc., has something in him—has his own special gift.

7. *Akuko mpukane ingakulela enye*, 'One fly does not catch for another,' says the industrious man to the idle. Each should work for himself as the fly does.

8. *Akuko ndlovu isindwa ngumboko wayo*, 'No elephant ever felt (was burdened by) the burden of his own trunk.' A man won't admit the failure of his own idea.

9. *Akuko nkanga idubula ingeti*, 'There is no rag-wort that blossoms and does not wither.' A proverb descriptive of the life of man; we all do fade as a leaf.

10. *Akuko nkwali ipandela enye*, 'There is no partridge that scratches (the ground) for another.' Everyone looks after his own interest; each one for himself; *c.f.* No. 7.

11. *Akuko sibonda siguga namazolo aso*, 'No stake ever grew old with the bark on.' Years tell upon us all.

*The single inverted commas signify literal translation (more or less) of the phrases.

12. *Akuko qili linokuzikota emhlana*, 'There is no clever person who ever licked himself on his back.' Used of a cunning fellow who has attempted something beyond his cunning to achieve.

13. *Akuko ramncwa lingagqumiyo kowalo umngxuma*, 'There is no beast that does not roar in its own den.' Each cock crows in his own dung-hill.

14. *Alitshonanga lingena ndaba*, 'Not a sun sets without its business (work, trouble).' *Yehla indaba*, History was made that day.

15. *Amakade' bona*, Experience; old hands.

16. *Amagotyazana angalaliyo emzini*, 'There are people of experience who do not sleep at a strange place.' This saying is used in praise of one who is smart in going a message, or who performs any duty at a distance quickly.

17. *Amate empukani*, 'Fly's spittle.' Very fine rain.

18. *Amehlo abomvu*, 'Red eyes.' Eager, earnest eyes.

19. *Andikange ndosule umlomo namhlanje*, 'I have not wiped my mouth to-day.' Scant hospitality. I have had no food to-day. I have had neither bite nor sup.

20. *Asint' ilanga*, It is extremely dry. *Ilanga iyadliwa* An eclipse.

21. *Ayiginyisi 'mate*, No pleasure in it.

22. *Azitsali ngaku tsala kunye*, 'They do not pull together.'

23. *Bikel' amaziko*, Make it known to the nearest relations or chief families. *Bawenza inzolo amehlo*, they looked eagerly, steadfastly, fixedly, with their eyes.

24. *Gabula wena*, Mark you; bear in mind; mind you see to it.

25. *Ibango lingaba likulu umbombo uyaqosha*; c.f. No. 8.

26. *Ikuba litengwa ngokubonwa*, Seeing is believing; no pig is bought in a poke.

Observe.—Poke is Scottish for bag.

27. *Iizwe lifile*, 'The country is dead,' i.e. is in war. *Iizwe limehlo*, The country is disturbed, disquieted by war reports. *Iizwe lizolile*, The country is at peace.

28. *Imazi emasu mane*, Said of a cow that has calved four times.

29. *Imbila yaswela umsila ngokuyaleza*, 'The rock rabbit lost its tail by ordering (some other animal to bring it when it was created).' Do your own business, don't trust others doing it for you.

30. *Imbumba yamanyama*, 'A ball of scrapings.' Unity is strength.

Observe.—This *igalo* was first used by Nstikana Gaba.

31. *Imini emaganda*, Noon.

32. *Imini iyasangana*, 'The day shortens.' Applied especially to the decline of the sun.

33. *Indaba yetyel' ayikoli*, 'The news of the teller does not satisfy me.' You can hardly believe what you are told, unless you see for yourself; *c.f.* No. 26.

34. *Indonga ziwelene*, 'The walls have come into collision.' Said of any dispute between persons of consequence.

35. *Induku ayinamzi*, 'The stick has no kraal.' Where there is much quarrelling or fighting the kraal (family) won't grow. Love binds. Strife is the mother of poverty.

36. *Ingingane zihlale ezinzitsheni*, 'The mind is in the nails.' He is sharp, bold, intrepid; he is quick-witted.

37. *Inja yakomkulu*, 'The dog of the Government.' A police constable.

38. *Inja yomoya*, 'A dog of the wind.' A ne'er do well; a tramp.

39. *Inkala ixinge 'tyeni*, 'The crab has stuck in the rock.' On the horns of a dilemma. Said of any one who is involved in difficulties of his own creation, or one who raises an argument and is beaten in it.

40. *Inkungu nelanga*, 'The mist and the sun.' A saying denoting a very great number.

41. *Inkuku yasikwa umlomo*, 'The fowl's mouth has been cut.' He has been made speechless; he does not know what to answer.

42. *Intaba ziwile*, 'The mountains have fallen.' The mighty have fallen; *c.f.* No. 24.

43. *Intak' ayaki ngoboya bezinye*, A bird does not build (its nest) with other birds' down.

44. *Intliziyo yam imdaka*, or *imbi*, I am miserable. I am seedy. I am down-hearted.

45. *Intloko yake itambile*, 'His head is soft.' Impressible or well-conditioned.

46. *Into yamehlo*, A show, a spectacle.

47. *Inyanda yamatye*, A great number of armies.

48. *Inyanga ifile*, 'The moon is dead.' The month has expired. *Inyanga ihlangene*, 'The moon is at the full.' *Inyanga iselwe*, 'The moon is overtaken by the morning.' Signifies that before the moon sets the sun appears.

49. *Ingzowa enemilenze*, 'A bag which has legs.' A hiding place; because small articles were apt to be lost in the narrow legs of a skin-bag.

50. *Iqaqa aliziva kunuka*, 'A musk-cat does not know that it is stinking.'

51. *Isala kutyelwa sibona ngomopu*, 'The obstinate (man) will see by the blood-stain.' Will have to learn by experience.

52. *Ishwa lomhluzi wamanqina*, 'Misfortune of soup made of shanks and feet.' Applied to any person who never does well, but is always getting into scrapes.

The kind of soup spoken of is very highly esteemed by the Kafirs.

53. *Isifo simpunzile*, 'The sickness did not properly break out with him.'

54. *Isikuni sibuya nomkwezeli*, 'The fire-brand has (come back with) laid hold of one who tends it.' The man's evil-speaking has caught him; his mischief-making has found him out; let sleeping dogs lie. The biter bit; the trap has caught the trapper.

55. *Isinama ndokunamatela*, 'The adhesive grass will stick to you.' A warning to avoid a bad habit or an unworthy companion who cannot easily be got rid of. To stick like a burr.

59. *Isisu sam sibi*, I am constipated (see *isisu*, Dr. Kropf, p. 375).

57. *Isisu somhambi asingakanani, singapambili kodwa ngemva ngumhlonzo*, 'A traveller's stomach is but small, it is out in front, behind there's '(nothing but) spine.' A form of request for food by a traveller, implying that he does not want much, he only asks for his necessities, for his stomach not for his bones.

58. *Isiziba siviwa ngodondolo*, 'The bottom of the pool will be found with a long stick.' Try and try again, go deeper and deeper. A word of encouragement. The proof of the pudding is in the eating.

59. *Itemba alidanisi*, 'A hope does not disappoint.' I am disappointed in my expectation but it does not matter, I shall get over it.

60. *Itshoba lalala umbete*, He lay low (in death).

61. *Ityala limlahlile*, The suit was decided against him. Note the difference in idiom (see p. 68.)

62. *Izinto azintaka Ngqika zonke*, 'It is not every one who is a son of Gaika.' This proverb signifies that all are not equally fortunate.

Observe.—Gaika (Ngqika) was at the beginning of last century the most powerful chief of the Kei.

63. *Izulu libi*, A cloudy day.

64. *Izulu lisibekela*, The sky is over-cast, cloudy; to eclipse; fig. to conceal or hide words.

65. *Izulu lihlomile*, The heavens are gathering up for a storm.

66. *Izulu limtabatile*, The lightning struck him.

67. *Izulu limatumb' entaka*, or *limatumb' esikwenene*, The weather promises but does not fulfil.

68. *Izulu lisile*, A fine day.

69. *Kautsho imvelapi yako*, Whence do you come? Tell us the news of the place from which you came.

70. *Kokwabanye nwayi, nwayi, kokwako rogo*, 'For another man's you scramble, for your own you draw in your legs.' May be said of a mean niggardly person.

71. *Kude e-Bakuba*, You will have to run for it before you can escape me. 'Bakuba is far away, no person ever

reached it (North Pole?).' Bakuba is an ideal country far away. This proverb is used as a warning against undue ambition, or as advice to be content with that which is within reach, not to build castles in the air.

Observe.—Dr. Kropf also says *Bakuba* means “ifs and buts.”

72. *Kuhla ngamqala mnye*, ‘Throats are all alike.’ This proverb is used when one asks another for anything, and implies, If you don’t give me now, I will not give to you when I have anything that you would like a share of.

73. *Kuhlangene isanga nenkohla*, ‘The wonderful and the impossible have come into collision.’ A saying applied to any intricate question.

74. *Kuhlel’ amazego*, Frost lies on the ground.

75. *Kunje ngentloya ehlahlekayo*, There is no difference.

76. *Lala ngenzeba*, Beg your pardon.

77. *Languma itshoba*, He died; *c.f.* No. 60.

78. *Lenye*, Save the mark!

79. *Iwahlanza uselwa*, He died suddenly.

80. *Madolo anzima*, ‘Heavy knees.’

81. *Ndidliwe*, ‘I am eaten.’ I am fined; I am cheated.

82. *Ndidliwe ngumlambo*, I have a rash.

83. *Ndifile lunzano*, I am thirsty.

84. *Ndifuna ukukuluma indlebe*, ‘I wish to bite (your) ear.’ I wish to whisper to you; I want to tell you something; A word in your ear, please.

85. *Ndimdala kade ndibona*, ‘I am old, I have seen much.’ I am experienced; I am no chicken.

86. *Ndilingugwala*, I am wet with sweat.

87. *Ndina mazinyo asibozo*, ‘I have eight teeth.’

Observe.—The meaning is the same as No. 85.

88. *Ndinamehlo*, ‘I have eyes.’ I have sore eyes.

89. *Ndine ndlebe*, ‘I have an ear.’ I have an ear-ache.

90. *Ndine ntloko*, ‘I have a head.’ I have a head-ache.

91. *Ndine sifuba*, ‘I have a chest.’ I have a sore chest.

92. *Ndine sinqe*, ‘I have a waist.’ I am suffering from lumbago.

93. *Ndine sisu*, 'I have a stomach.' I have stomach-ache.

94. *Ndine zinyo*, 'I have a tooth.' I have a tooth-ache.

Observe.—1. Sometimes these phrases are expressed thus: *Ndipetwe yintloko*. 'I am seized by a head,' (a headache); *Ndipetwe sisinge*, I am seized by a waist, (lumbago).

2. In sickness: *Nilele njani?* 'How did you sleep?' What sort of a night had you? *Silele kakuhle*, 'We slept well,' We had a good night. *Asilalanga pezolo*, 'We did not sleep last night.' The patient was very ill or restless. *Unjanina uyihlo?* How is your father? *Usalele pantsi*, He is still very ill or confined to his bed.

95. *Ndipetwe bubutongo*, 'I am seized by sleep.' Sleep overpowers me.

96. *Ndisaya kuba ngumntu*, 'I shall still become a human being.' Said by one who is anticipating a blessing of health or joy, e.g. by one who gets married after having been a widower or widow.

97. *Ndiselwe*, I am late; I got up behind time; I was still in bed at sun-rise.

98. *Ndiwazekelwe amate*, I was misunderstood!

99. *Ndome amate*, 'My spittle is dry.' I am thunder-struck.

100. *Omasiza mbulala*, 'People who help and afterwards turn and kill (rob) you.' Those who protect with one hand and kill with the other (see Dr. Kropf, p. 373).

101. *Qabu uno-Qolomba efile*, I rejoice that Qolomba's mother is dead. This saying is used when anything that one dreads or dislikes has passed away.

Observe.—The mother of Qolomba, according to tradition, was a very disagreeable person.

102. *Sipumile isisu*, There has been a miscarriage.

Observe.—Not an abortion.

103. *Soku shiyeke umxelo*, 'There is only life by the aorta.' He is dying, or he is at the last gasp.

104. *Sova singase moyeni*, 'We shall hear, when we are on the side towards which the wind blows.' A saying denoting we shall soon know all that is going on.

105. *Soyicel' ivutiwe*, 'We'll ask for it (*inyama*) when it is cooked.' Wait and see the end.

106. *Taru ameva*, is equivalent to *ukuti nze*, To beg pardon, etc.

107. *Ube nyawo ntle*, 'May you have beautiful feet.' Bon voyage; pleasant journey; good luck to you.

Observe.—Ministers of the Gospel are nick-named *Onyawo ntle*.

108. *Ubopeleinja enkanzeni*, 'He has fastened a dog to a rag-wort.' This saying is used to denote a very greedy person, one who is so greedy as to fasten his dog to a shrub that the animal may not beg for food while he is eating.

109. *Ubude abupangwa*, 'height is not reached in a hurry.' It takes time to attain a certain result. Rome was not built in a day.

110. *Ubukulu abubangwa*, 'One does not become great by claiming greatness.' Honour is merited.

111. *Udle incholo*, 'He has drunk the juice of the flower of the wild aloe.' Said of a dull sleepy person.

Observe.—This juice when drunk has a stupifying effect and benumbs the limbs, so as to make them powerless for a time.

112. *Udle ukudla kwamdla*, 'He has eaten food, but it ate him.' Said of one under the influence of, or the worse for liquor.

113. *Uhlangene nembila zicita*, 'He came upon the dassies urinating.' He did not long enjoy what he had received. Said in the case of a woman whose husband has died shortly after marriage, or of one dying shortly after having received a pension.

114. *Ukaka kampetu*, 'The shield turned the wrong way.' Applied to any one who goes over from one party to another. It is a common expression for one who turns

evidence against accomplices in crime, treachery, falsehood, deceit; plural, *okaka kampetu*, rebels, turn-coats.

115. *Uggadambekweni*, A usurper. One who eats the remains of a meal without first obtaining permission. This saying is used of an uncalled-for expression of opinion.

116. *Ukaulela inkawu ziyakusela*, 'You disturb monkeys on their way to drink.' This saying is used to express uncalled-for interference.

117. *Ukanyele walala ngomhlana*, 'He denied it most positively. He denied it down to the ground.'

118. *Ukasela eziko*, 'You are creeping on your knees to the fire-place.' To rush into danger.

119. *Ukoj' umnga*, To become faithless; false.

120. *Ukozo lomya*, 'It is the seed of the *umya* (a species of wild hemp).' This saying is applied to any thing or person considered beautiful.

Observe.—The seed referred to is like a small jet black bead.

121. *Ukubalela kwelanga*, Drought.

122. *Ukubamba amazinyo*, 'To hold the teeth.' To shudder.

123. *Ukubamba isisila sehobe*, 'To grasp the tail of a dove.' To be deceived; not to have one's hope fulfilled.

124. *Ukuba nomqala*, 'To have a throat!' Greediness, gluttony.

125. *Ukuba nonyawo*, 'To have a foot.' Said of a vagabond or of a person who is fond of going about too much. A wanderer. A rolling stone.

126. *Ukubeta emlonyeni*, To snub. To interrupt.

Observe.—when this *iqalo* is put thus: *Ndivumele ndikubete umlomo* it means literally 'Permit me to smite you on the mouth'.

127. *Ukubeta umlozi*, or *ikwelo*, 'To whistle.' To pretend innocence or carelessness.

128. *Ukubeta pantsi*, To miss the point.

129. *Ukubetwa lusizi*, 'To be struck by sorrow.' To be sympathetic.

130. *Ukubuya nocango*, 'To partially close the door.' To retire.

131. *Ukucela koxongo*, 'To go on marrow bones.' To kneel, to walk, or run away.

132. *Ukudibanisa intloko*, 'To put heads together.' To confer.

133. *Ukufakana imilomo*, 'To put mouths together.' Same as No. 132.

134. *Ukugwaza u-Tshaka, ugwaze ebona*, He hit the nail on the head.

135. *Ukugxwala emswaneni*, To cry old news. To carry coal to Newcastle.

Observe.—Newcastle is where coal is found.

136. *Ukuhlaba umkosi*, 'Pierce the army.' Raise the alarm; hue and cry. Scotch: Sound the slogan; set the heather on fire.

137. *Ukuhla nomcinga*, To collapse.

138. *Ukuhlinza impuku*, 'To skin a mouse.' A saying which denotes to do anything secretly. A mouse can be skinned without anyone seeing you, but an ox not.

139. *Ukuko lwabahambi oluzandlalayo*, 'A mat for travellers, which spreads itself,' i.e., an *i-Dikazi*.

140. *Ukukula kukubona izinto*, Growth is experience.

141. *Ukulahla imbo yako ngopoyiyana*, 'To cast away your own for that which you are not sure of.' A bird in the hand is worth two in the bush.

142. *Ukulahla umntu*, 'To throw away a person.' To bury a person.

143. *Ukulala isiduli*, To faint away.

144. *Ukulila ngasonye*, 'To weep with one eye.' Pretended sorrow; crocodile tears.

Observe.—This is a contraction from *ngaliso linye*.

145. *Ukuma ngobontsi*. To deny point blank; c.f. No. 117.

146. *Ukunga uhlanganisi umlomo*, 'Not to join the mouth.' To be amazed; to gape.

147. *Ukunika isandla*, 'To give hand.' To assist; to shake hands.

148. *Ukupelela emoyeni*, To end in smoke.

149. *Ukupuma egusheni*, To let the cat out of the bag.
150. *Ukusa akufiki kabini ukuza kuvusa umntu*, The dawn does not come twice to awaken a person, Lost opportunity never returns (*c.f.* Dutch saying : *Spyt kom van achter*).
151. *Ukusibekela kwezulu*, An overcast day ; *c.f.* Nos. 63, 64 and 65.
152. *Ukunika ityala*, To give a crime. To accuse ; to charge.
153. *Ukuqauka umxelo*, To expire ; to die ; *c.f.* No. 103.
154. *Ukutwala amehlo*, 'To carry the eyes.' To be fierce, wild, excited, or greatly incensed.
155. *Ukutwal' ityala*, 'To carry a crime.' To incur blame.
156. *Ukuvuma ngempumlo*, To give a feigned consent.
157. *Ukuvuma umhloko*, To give a consenting answer by saying, "hm."
158. *Ukuvuza amate*. To have a fervent desire.
159. *Ukuza kuka Nzele*, 'The coming of Nzele'—who never returned from banishment. Deferred hope ; what will never happen. The Greek kalends.
- Observe*.—Intercourse with the Dutch has Kafirised *Nza amahashe apuma impondo* : Dutch : *Waneer paarde hoorengs krij*. Equivalent in English : 'When horses get horns.'
160. *Ukuzalela pantsi*, To bear children who die in infancy. To labour to no purpose.
161. *Ukuzidla*, 'To eat oneself up.' To strut ; to think much of oneself.
162. *Ukuzisikela ngasengateni*, To see to 'number one'. To make a good thing of it. To be apathetic.
163. *Ukwanda kwaliwa ngumtakati*, 'Family increase is prevented by a witch.' There has been no *umtakati*, here, I see, in this friendly family.
164. *Umafa evuka, nje ngenyanga*, 'It dies and rises like the moon.' Said of any question that springs up again after it is supposed to be settled.
165. *Umdla nkuku wafa yindlala*. Equivalent to *isikuni sibuye nomkwezeli* (see No. 54).

166. *Umdudo wononkala*, 'The crabs' dance.' A storm in a tea-cup. Much ado about nothing.

167. *Umke namabangabanga aselwandle*, 'He has gone in pursuit of the fabulous birds of the sea.' To follow the rainbow. A saying applied to one whose aspirations are not likely to be realised.

168. *Umlambo utshile*, 'The river is burnt.' The river is dry.

169. *Umntu wase mzini*, A person of another kraal; a stranger.

170. *Umona wase mlungwini ubandeza icitywa ungaliqabi*, 'They prevent us from getting red clay from the pit, and they do not use it.' This saying is used of Europeans, to denote that they act as the dog in the manger towards the Kafirs. It has unfortunately become a very common expression.

171. *Umpa vezala*, 'A cob stripped of maize in an ashpit.' A sucked orange; a worthless character.

172. *Umtana wegazi*, 'A child of blood.' A member of the Royal Family.

173. *Umtana woku colwa* or *wesisu*, 'A picked-up child,' or 'a child of the stomach.' An illegitimate child; a bastard.

Observe.—In Pondoland a half-caste is called *i-Rundasi*.

In Cape-Dutch an illegitimate child is, 'een opgetelde kind' (literally, a picked-up child).

174. *Umti wozal' isilima*, 'The tree will bear a cripple.' A warning; look out; you will get into difficulties.

175. *Umvundla uzeke indlela*, 'The hare keeps to its track.' He is a chip of the old block; the thing is like its mother or she is her mother's daughter; he imitates his forefathers.

176. *Umzingisi akanashwa*, *c.f.* Slow and sure is sure to do well.

177. *Unamanwele*, His hair stands on end. He is frightened.

178. *Undidlel' indlala*, Maltreating. Robbing Peter to pay Paul.

179. *Unento* (to a woman), She is pregnant (*Unzima*).

180. *Unesandla esihle*, He writes a beautiful hand.

181. *Unesandla eside*, 'He has a long hand.' He is a thief.

182. *Unotshobo*, He runs about. He keeps away from home.

183. *Ungadinwa nangomso*, 'Tire not even to-morrow.' Thanks for the present and forget me not in the future.

184. *Ungalahli imbo yako ngopoyiyana*, 'Do not cast away your own for that for which you are not sure of.' A change is not always for the better; A bird in the hand is better than the two in the bush.

185. *Unolwimi*, 'He has a tongue.' He is a tale-bearer; he is a liar.

186. *Unukiwe*, 'He has been smelt.'

187. *Unyawo alunamehlo, aluna' mpumlo buyimpumpute nje*, 'The foot has no eyes or nose, it is blind.' May be said in friendship: "We may meet again some day," or to a niggardly person, stinting a stranger who has just arrived, "Your foot may some day take you in our direction unawares," i.e. to those who will treat you in like manner.

Observe.—This *igalo* is usually contracted thus: *Unyawo alunampumlo*.

188. *Unyawo lwemfene*, 'The foot of a baboon.' A saying denoting a treacherous person.

189. *Upemb' eshiya*, 'He kindles a fire and leaves it.' A tale-bearer causes quarrels.

190. *Usela ngendebe endala*, 'You drink out of the old cup.' The *indebe* is a drinking vessel made of rushes. The saying is used of a wealthy man, and means You use a vessel handed down to you from your ancestors.

191. *Usemozolweni*, You are in the right. You have come to the real thing; to the point.

192. *Unukile egadeni*, 'He has left the sod.' He is tall. c.f. *Ungumdolomba*, He is tall and stout.

193. *Uteta into ef' amange*, He talks nonsense.

194. *Uvutelwe pakati nje nge vatala*, 'He is ripe inside like a water-melon.' Said of any one who has come to a resolution without expressing it.

Observe.—From its appearance it cannot be said with certainly whether a water-melon is ripe or not.

195. *Uyakulila ngasonye uzel' inkawu*, 'You will shed tears with one eye like an ape.' You will shed crocodile tears.

Observe.—A crocodile is said to weep over the man it has eaten!

196. *Uyakuva into embi eyaviwa ngu Hili wase mabalini*, 'You will find out what Hili of the fables experienced.' Applied as a warning to people to avoid doing wrong, lest the punishment meted out to Hili overtake them.

Observe.—According to Kafir belief Hili or Tikoloshe is a mischievous being who usually lives in water, but who goes about as a human dwarf, playing tricks upon people.

197. *Uyasibulala ngentsini*, He sent us into fits of laughter.

198. *Uyikota eyizatula*, Blessing with the one hand, and cursing with the other.

199. *Uyinxowa yamanzi*, 'You are a water-bag.' Said of a person who does not work; a loafer.

200. *Uyinyatele*, 'He trampled on it.' He stole it.

201. *Uzicandele umgalagala*, You have exposed yourself. This saying is applied as a warning not to give anything to an importunate person, as he would very likely be encouraged thereby to continue asking for more.

202. *Uzipembel' emoyeni*, 'You are kindling a fire in the wind.' Said to anyone who favours strangers to relatives, or to their disadvantage; you build a house of cards.

203. *Wabeta koma*, 'He beat and made dry.' He shut the mouth of others; made them speechless.

204. *Wamhlalela ngentlamba*. He reviled or abused him.

205. *Wahlatywa yintloni*, 'He was pricked by the hedgehog.' He is ashamed.

206. *Wamdala ugodo*, 'He made him stiff.' He killed him.

207. *Wawa isiduli*, He fainted and did not rise.

208. *Wokolwa yeyokosa*, 'You will prefer roasted meat.' This saying is applied to anyone who is boasting immoderately, as a warning that if he does not take care, he will get into trouble, when he will be glad to take whatever comes to hand. He will prefer roasted meat because it is easily cooked, and he will have neither time nor means to boil it. This saying is also used as a threat as if one said I will punish you thoroughly.

209. *Xa kumpondo zankomo*, The time when one can just see the horns of the cattle in the early morning. Very early in the morning.

210. *Yapel' int' ebitetwa*, That was the end of it. The discussion came to a close.

211. *Yaqin' ingawa* (see No. 39).

212. *Yehl' intlekele*! What a disaster or calamity has happened!

213. *Yatsho pantsi*, It did not strike me. A blow warded off.

214. *Yeyele ngelomkono*, Said when one has committed oneself in any matter of importance.

Observe.—An animal cannot extricate itself easily when fast by one of its front legs.

215. *Yimbabala yolwantunge*, 'He is a buck of an endless forest.' A ne'er do well; one guided by no certain principle or conduct.

216. *Yimbini yezolo yakwa Gxuluwe*, 'It is Gxuluwe's two of yesterday.' Said of one who in going away promises to return and does not do so.

217. *Yintlolela yombini*, 'A spy for both.' A double-dyed person. Said of a tale-bearer. *c.f.* The English saying: He hunts with the hounds and runs with the hare.

218. *Zezakwamkwekazi*, Too sacred to be mentioned.

219. *Zishiyana ngotyefezo*, *c.f.* the fable of the Hare and the Tortoise.

SYLLABIC WORDS.

DISSYLLABIC WORDS WITH THE SAME MONOSYLLABLE REPEATING.

Uku-Baba, <i>v.i.</i> ,	To flutter as a bird.
Uku-Baba, <i>n.</i> ,	A stinging sensation as from a nettle.
I-Bubu, <i>n.</i> ,	A swarm as of bees when clustered together. A large promiscuous gathering of people.
Isi-Bubu, <i>n.</i> ,	A thorny plant.
Uku-Caca, <i>n.</i> ,	To clear up, so as to be clearly seen ; to be convalescent.
Uku-Caca, <i>v.i.</i> ,	To elope.
I-Cici, <i>n.</i> ,	An ear-ring.
Isi-Cici, <i>n.</i> ,	A white ring round the tail of an animal.
I-Dada, <i>n.</i> ,	A duck.
U-Dada, <i>n.</i> ,	A thicket ; a jungle.
Uku-Dada, <i>v.i.</i> ,	To float ; to swim.
U-Didi, <i>n.</i> ,	Order, class, caste.
Um-Dudu, <i>n.</i> ,	That which is common or belonging several.
Isi-Dudu, <i>n.</i> ,	Porridge.
U-Fefe, <i>n.</i> ,	Favour ; kindness ; grace.
Ukuti-Fefe, <i>v.i.</i> ,	To sprinkle.

U-Gaga, <i>n.</i> ,	A dried skin.
I-Gogo, <i>n.</i> ,	A wizard ; an enchanter.
Isi-Gogo, <i>n.</i> ,	A person whose limbs are stiff as one paralysed with cold, or from any other source.
Uku-Gqwagqwa, <i>v.t.</i> ,	To burn pottery ; to half roast.
I-Gwegwe, <i>n.</i> ,	A hook.
Uku-Hlahla, <i>v.t.</i> ,	To cut down ; to cut up a slaughtered ox into joints.
I-Hlahla, <i>n.</i> ,	A shrub, a small bush.
Isi-Hlahla, <i>n.</i> ,	The human wrist, also the fetlock of an animal.
I-Jojo, <i>n.</i> ,	A sour grass country ; a moist, damp climate or locality.
I-Kaka, <i>n.</i> ,	A shield.
Isi-Kaka, <i>n.</i> ,	A short skirt made of skin.
U-Kwekwe, <i>n.</i> ,	A cutaneous disease.
Uku-Lala, <i>v.i.</i> ,	To lie down to sleep.
Isi-Lili, <i>n.</i> ,	A place in a house set apart for the occupation or use of any particular person or persons, for sitting or sleeping in.
Um-Lili, <i>n.</i> ,	One who cries.
Um-Lwelwe, <i>n.</i> ,	An infirm person ; one long afflicted.
U-Mbombo, <i>n.</i> ,	Bridge of the nose.
I-Mbombo, <i>n.</i> ,	A corner, as of a street. The external point of an angle.
Isi-Mumu, <i>n.</i> ,	A dumb person.
U-Mvemve, <i>n.</i> ,	The water wag-tail.
I-Mvumvu, <i>n.</i> ,	A quantity of light materials, such as a mouse's nest ; anything like crumbs.

U-Ndwendwe, <i>n.</i> ,	A company of people, who are strangers, and on a visit to a place.
I-Nene, <i>n.</i> ,	Truth.
I-Nene, <i>n.</i> ,	A gentleman.
Ubu-Nganga, <i>n.</i> ,	Boldness ; courage ; assurance.
I-Ngcungcu, <i>n.</i> ,	The honey-bird.
I-Ngqongqo, <i>n.</i> ,	The skin beaten by women, to make music for circumcised lads, to keep time with in dancing.
Um-Nini, <i>n.</i> ,	The owner ; the proprietor.
I-Nkwenkwe, <i>n.</i> ,	A boy ; a lad.
I-Nono, <i>n.</i> ,	A mighty man ; a man of valour.
Um-Nqonqo, <i>n.</i> ,	The spinal marrow.
I-Nqwanqwa, <i>n.</i> ,	A sort of net work, or trellis work.
Uku-Nqwanqwa, <i>v.i.</i>	To hesitate ; to manifest an indisposition to an undertaking or task ; to hesitate in speaking.
I-Ntshontsho, <i>n.</i> ,	A chicken.
I-Ntshontsho, <i>n.</i> ,	A disgusting thing or smell ; that which creates a disgust.
U-Ntyontyo, <i>n.</i> ,	A long operation ; a tedious but determined way of performing an undertaking.
I-Nunu, <i>n.</i> ,	A generic term for insects.
Um-Nyanya, <i>n.</i> ,	An evil spirit.
U-Pupu, <i>n.</i> ,	The hoof of an animal whose foot is not cloven, as the horse.
I-Pupu, <i>n.</i> ,	A hairy caterpillar.
Im-Pupu, <i>n.</i> ,	Meal ; fine flour.
I-Qaqa, <i>n.</i> ,	Pole-cat.
U-Qaqa, <i>n.</i> ,	A ridge of stones.
Uku-Qaqa, <i>v.t.</i> ,	To cut open as a sack at its mouth.

Um-Ququ, <i>n.</i> ,	Chaff; any husk or capsule of plant or grain.
Uku-Rara, <i>n.</i> ,	Bitterness.
Uku-Rara, <i>v.i.</i> ,	To joke.
Ubu-Shushu, <i>n.</i> ,	Heat.
I-Shweshwe, <i>n.</i> ,	A concubine.
Uku-Tata, <i>v.t.</i> ,	To take a thing in the hand; to lay hold of a thing.
I-Tata, <i>n.</i> ,	The nostril.
Um-Tata, <i>n.</i> ,	A large river which forms the boundry between the <i>aba Tembu</i> and <i>ama Pondo</i> tribes.
Isi-Tshetshe, <i>n.</i> ,	The general term for a knife.
Tshotsho, <i>interj.</i> ,	It serves you right.
I-Tsumtsum, <i>n.</i> ,	A description of red ant.
Ubu-Tsumtsum, <i>n.</i> ,	Applied to anything soft and pulpy like ripe fruit.
U-Tutu, <i>n.</i> ,	Ashes.
I-Tutu, <i>n.</i> ,	A robber.
I-Twatwa, <i>n.</i> ,	A dressed hide such as is used for making thongs; a voorslag skin.
Uku-Tyatya, <i>v.t.</i> ,	To cut open as the <i>isisu</i> , <i>i.e.</i> belly of animals when they are killed.
Uku-Tywytywa, <i>v.i.</i> ,	To be afraid. This a modification of <i>kwantya</i> .
Isi-Tywetywe, <i>n.</i> ,	Anything broad and flat as a slab of stone, or a table top.
Um-Vivi, <i>n.</i> ,	One who cuts into small pieces as at a feast; one who cuts up for others.
Isi-Vivi, <i>n.</i> ,	A public feast.

Ubu-Vuvu, <i>n.</i> ,	Small, worthless, weak things; physical moral and intellectual weakness.
Isi-Vuvu, <i>n.</i> ,	A worthless, weak thing; lukewarmness; moral, physical and intellectual weakness; indifference; want of vigour.
Um-Wewe, <i>n.</i> ,	A doleful place; a confused noise, as of an uproar, or of doleful sounds.
Uku-Xaxa, <i>v.t.</i> ,	To chop meat, so as to joint it with a chopper.
Isi-Xaxa, <i>n.</i> ,	Pipe oil at the bottom of the bowl.
Um-Xaxa, <i>n.</i> ,	Porridge of maize and pumpkin.
I-Xoxo, <i>n.</i> ,	A toad; a large frog.
U-Zizi, <i>n.</i> ,	Dimness of vision.
I-Zizi, <i>n.</i> ,	A tribe amongst the Abambos.
Um-Zuzu, <i>n.</i> ,	A season; a period of time.
In-Zwazwa, <i>n.</i> ,	The art of making baskets.
Um-Zwazwa, <i>n.</i> ,	A species of hawk.
Um-Zwazwa, <i>n.</i> ,	A large basket made of little sticks.

POLYSYLLABIC WORDS WITH THE SAME DISSYLLABLES

REPEATING.

Um-Babebabe, <i>n.</i> ,	The foremost in a race who out runs others; one who feels itch in several parts at once; <i>fig.</i> an irritable person.
I-Badubadu, <i>n.</i> ,	Loose person; a vagabond; one who wanders about the country.
Isi-Bakabaka, <i>n.</i> ,	The firmament; the expanse between the visible heavens and the earth.
I-Bakubaku, <i>n.</i> ,	A listless, inactive person.
Uku-Batabata, <i>v.i.</i> ,	To walk with a straddling waddling gait, like a duck.
Isi-Befubefu, <i>n.</i> ,	An asthmatic breathing person. A person with hard breathing.

Uku-Bekabeka, *v.i.*, To look about in every direction, like a person in fear or suspicious of danger; to look from side to side.

Um-Belebele *n.*, The name of a running creeper found in forests.

I-Bengubengu, *n.*, A restless person who never remains long in one place.

I-Betyebetye, *n.*, A wobbler.

Uku-Bidabida, *v.t.*, To confuse; to confound.

U-Bolobolo, *n.*, The diaphragm.

Isi-Bovubovu, *n.*, A blustering, quarrelsome person.

I-Budabuda, *n.*, A partially insane person; one suffering from *delirium tremens*.

Uku-Buyabuya, *v.i.*, To go and return often; to go backwards and forwards.

I-Cakucaku, *n.*, A well-dressed person; a good-looking thing; a showy person.

Ubu-Calucalu, *n.*, Prattle; loquacious talk; whimsies.

Isi-Cambucambu, *n.*, A person with a very small stomach.

I-Capucapu, *n.*, A person of weak constitution, or mind, or of peevish temperament.

Ubu-Cekeceke, *n.*, Weakness; feebleness; want of strength.

Uku-Cengacenga *v.t.*, To use much persuasion; to flatter.

Ama-Cikiciki, *n.*, Disgusting language.

Uku-Citacita, *v.t.*, To scatter about.

I-Cokocoko, *n.*, A spotted dress.

I-Cukucuku, *n.*, A weak helpless person; an infirm person.

Uku-Cumbacumba, *v.t.*, To tickle.

Ubu-Cwazicwazi, *n.*, Brightness; splendour.

I-Dambudambu, *n.*, A person who walks with a tottering, unsteady motion, whether from weakness or liquor.

Ubu-Dikidiki, *n.*, Lukewarmness.

Ubu-Dlongodlongo, *n.*, Wildness, tempestuousness.

Isi-Dubedube, *n.*, An uproar; a tumult; a riot; a clamour.

I-Dungadunga, *n.*, A wanderer; a vagabond.

I-Dyekedyeke, *n.*, Any soft matter, as dissolved gum.

Ubu-Dyibidyibi, *n.*, Shyness; reserve; timidity.

I-Dyukudyuku, *n.*, Anything soft and flabby, or wanting in firmness, as poor meat.

I-Dyungudyungu, *n.*, A blister; that which acts as a blister on the flesh.

I-Fukufuku, *n.*, A large heap of loose rubbish, as of straw or refuse.

U-Gadlagadla, *n.*, A succession of reports.

Ubu-Gcalagcala, *n.*, Fierceness of manner.

Uku-Gitagita, *v.t.*, To tickle.

Uku-Gocagoca, *v.t.*, To perform work thoroughly, fully, completely; to examine a matter so as to fully master and understand it.

Uku-Gungqagungqa, *v.t.*, To rock about with a rolling motion.

Ubu-Halahala, *n.*, Haste; sudden excitement; hurry; precipitancy.

Uku-Hambahamba, *v.i.*, To go about from place to place; to go to and fro.

I-Hilihili, *n.*, A thoughtless, foolish, unsteady person; a person guided by no certain principle of conduct.

I-Hobohobo, *n.*, A bird, the fink.

I-Holoholo, *n.*, A hollow thing.

- Ubu-Holoholo, *n.*, Hollowness.
- Isi-Huluhulu, *n.*, A careless, thoughtless person. The horned owl.
- Uku-Jikajika, *v.i.*, To turn or move about in a circle; to compass about.
- Uku-Jubajuba, *v.i.*, To struggle violently as a person suffering from convulsions.
- I-Kepekepe, *n.*, Foam; sponge; froth, etc. Any light substance.
- U-Kohlokohlo, *n.*, A chronic cough.
- I-Menemene, *n.*, An unprincipled, untrustworthy, faithless person, who cannot be relied on and is always making excuses.
- Ubu-Menemene, *n.*, Excuse, evasion, shiftiness, insincerity, false character, untrustworthiness.
- Isi-Nambunambu, *n.*, An inert person, or animal; a creeping thing in movement.
- I-Ncakancaka, *n.*, The uvula; the membrane attached to the soft palate and hanging over the glottis or back part of the tongue.
- Isi-Ndiyandiya, *n.*, Perplexity; intricacy.
- U-Ngcilengcile, *n.*, Hop.
- I-Ngingini, *n.*, An unreliable, untrustworthy individual; one not worthy of confidence.
- I-Nkenenkene, *n.*, A tender-hearted child; one that is easily made to cry.
- I-Nkitankita, *n.*, A mass or swarm of living things.
- I-Nkomonkomo, *n.*, A medical fern root, used for worms in the intestines.
- I-Ntlakantlaka, *n.*, Used as an *adj.* As a meal, or as coarse texture as sackcloth.
- I-Ntsapantsapa, *n.*, A person given to hospitality. A frivolous volatile person.

- I-Nyakanyaka, *n.*, A crowd of people waving to and fro;
a concourse of people in commotion.
- Isi-Nyoponyopo, *n.*, That which is disorderly, entangled,
confused, absurd.
- I-Nyukunyuku, *n.*, A very dirty person or thing.
- Uku-Patapata, *v.t.*, To feel by touching with the hands.
- Isi-Pendupendu, *n.*, A tumult; an uproar.
- Isi-Pitipiti, *n.*, A state of confusion or panic.
- Isi-Puhlupuhlu, *n.*, A person in a very excitable state
of mind, one who is agitated by
some events.
- Uku-Pulapula, *v.t.*, To listen attentively; to obey a
command.
- U-Pungupungu, *n.*, A chrysalis.
- Uku-Putaputa, *v.i.*, To grope; to feel about with the
hands, as a person blindfold; to
search for a thing by feeling for
it with the hands.
- I-Qalaqala, *n.*, A sharp impetuous person; one
always ready with his word.
One always ready for contest.
- Ubu-Qapupapu, *n.*, Any downy or feathery thing; any-
thing soft and downy.
- I-Qoboqobo, *n.*, Anything soft and brittle.
- I-Relerele, *n.*, A flimsy texture, through which the
light can be seen.
- I-Rixirixi, *n.*, A slovenly or dirty place or person.
- Um-Sobosobo, *n.*, The name of the fruit of the *Umsobo*.
- Uku-Takataka, *v.i.*, To jump about as from one place to
another.
- Ubu-Takataka, *n.*, Feebleness; weakness of body.
- I-Takutaku, *n.*, A soft, flimsy substance.
- I-Teketeke, *n.*, Any soft jelly-like substance.
- Uku-Tetateta, *v.i.*, To babble; to talk nonsensically.
- Isi-Tungatunga, *n.*, Perplexity or embarrassment of mind.

- Ubu-Tofotofo, *n.*, Softness.
- Isi-Tokotoko, *n.*, Darkness ; gloominess.
- Isi-Tongotongo, *n.*, A threatening or horrific appearance.
- Uku-Tsalatsala, *n.*, To pull about.
- I-Tshinitshini, *n.*, An uncertain, unreliable character ;
one not to be trusted ; a cheat.
- Isi-Tukutuku, *n.*, Sweat ; an imperfect apprehension
of a subject.
- I-Twakutwaku, *n.*, Any naturally hard substance, which
when saturated by, or steeped in
water, becomes soft and yielding ;
a cowardly individual.
- I-Tyeketyeke, *n.*, Any soft, yielding substance, want-
ing in rigidity, as a person in a
fainting fit.
- Uku-Tyikatyika, *v.t.*, To roll about in mind.
- Ukuti-Tyobotyobo, *v.i.*, To break to pieces.
- Ubu-Tyututyutu, *n.*, Precipitance in action ; rashness.
- I-Vakavaka, *n.*, A sandy country ; a damp country ;
soft yielding ground.
- I-Vitiviti *n.*, Any substance which is without
strength ; a rotten thing.
- I-Vukuvuku, *n.*, A weak, inert person ; one who is
wanting in vigour, a tattered
garment.
- Ukuti-Vutuvutu, *v.i.*, To shake or strip off as fruit from
a tree.
- U-Wangawanga, *n.*, An endless thing, as a path through
a forest, or a very long rope.
- I-Xakaxaka, *n.*, A person or animal whose body is
covered with articles either of
ornament or burden.

Ukuti-Xapaxapa, *v.i.*, To move as in haste, to be in commotion.

Uku-Xengaxenga, *v.i.*, To be loose, so as to fall from side to side, or, as a chain, loose in its joints.

Isi-Xovuxovu, *n.*, A mixed up affair.

I-Yakayaka, *n.*, A ragged thing, as a garment.

Ubu-Yatayata, *n.*, Slovenliness ; carelessness.

Isi-Yaluyalu, *n.*, A commotion, or agitated state, as water.

I-Yekeyeke, *n.*, A person who easily yields to the persuasions of another ; one easily led into any course.

Ubu-Yokoyoko, *n.*, Beauteousness ; luxurious things.

Uku-Zamazama, *n.*, To move backwards and forwards with rapidity.

I-Zengezege, *n.*, A long tedious task or undertaking. That which is tattered or in shreds.

Isi-Zikazika, *n.*, Blackness, as in an abyss.

Uku-Zilazila, *v.i.*, To hesitate ; to manifest indecision.

Isi-Zotozoto, *n.*, Faintness, occasioned by heat or sickness.

Um-Zwilizwili, *n.*, A wren or hedge sparrow so called from the noise it makes resembling the word.

TRISYLLABIC WORDS WITH THE SAME MONOSYLLABLE REPEATING.

I-Dididi, *n.*, Shuffle, hesitation, not speaking out at once.

I-Dyudyudyu, *n.*, One who is afraid timid ; coward.

I-Gogogo, *n.*, An empty paraffin case, box, or clock case.

Um-Gogogo, *n.*, Subterranean gurgling of water.

- I-Gqugqugqu, *n.*, A volley, stir, excitement.
 Ukuti-Kokoko, *v.t.*, To run hard out of breath, to or
 towards a place where anything
 has happened.
- Ama-Ncuncuncu, *n.*, *pl. only*, Used as *adj.* Unwise,
 imprudent, unintelligent.
 I-Ndindindi, *n.*, A person who is idle, does not work
 or plays with his work.
- Ama-Nkankanka, *n.*, Sound of people striking each other
Pl. only. with knobkerries.
- Um-Nonono, *n.*, (a) Round back, the back of a chair;
 (b) the mountain hard pear tree,
 the bark of which tastes like
 quinine.
- I-Nqunqunqu, *n.*, Sound of beating on the head.
 Isi-Nyanyanya, }
 or } *n.*, That which as existed from of old.
 Isi-Nyanya, }
- Pipipi, *n.*, Somewhere.
 Isi-Pupupu, *n.*, Stupidity, silliness; one who talks
 much in his sleep like a delirious
 person.
- U-Qaqaqa, *n.*, Couch or quick grass.
 U-Qoqoqo, *n.*, The wind-pipe.
 I-Refefe, *n.*, Flying report; indistinct intimation
 of an occurrence.
- I-Tshitshitshi, *n.*, A large drove of cattle.
 I-Tshutshutshu, *n.*, A disagreeable sensation; an ex-
 crutiating pain.
- Uno-Tswitswitswi, *n.*, A bird of a dull grey colour found
 on the outskirts of forests.
- I-Tyatyatya, *n.*, Haste.

POLYSYLLABIC WORDS WITH THE SAME MONOSYLLABLE
REPEATING.

- In-Jujujuju, *n.*, A thing put together composed of different parts; *In-Gxuba ka-Xaka*.
 I-Kakakaka, *n.*, A small thorny plant; the Scotch thistle.
 Ukuti-Roxoxoxoxo, *v.t.*, Of a dead person, to utter a sound as if coming to life again.
Observe:—This last word, although it ‘breaks the record’ does not strictly belong to the foregoing class.
 The cry of a dying baboon is *rwintsintsi* (*interjec.*)

MONOSYLLABLES.

- * Ii-Fa, *n.*, An inheritance.
 Ili-Fa, *n.*, A tumour.
 Uku-Fa, *v.i.*, To die, to be sick, to be broken.
 Uku-Fa, *n.*, Sickness, death.
 Isi-Fo, *n.*, Disease, sickness, suffering.
 Um-Fo, *n.*, A fellow, a man.
 Uku-Hlwa, *n.*, The decline of the day, the evening.
 Um-Hlwa, *n.*, Moth, rust, any corroding substance.
 Le, *pron.*, This.
 Le, *adv.*, Far away.
 Um-Le, *n.*, Soot.
 I-Nca, *n.*, Grass of the fields.
 Ukuti-Nca, *v.i.*, To stick to, to adhere as one substance to another.
 I-Ngci, *n.*, A species of jackal with mane.
 Isi-Nci, *n.*, The mane of an animal, as of a horse.
 I-Ndwe, *n.*, A crane.
 I-Ndwe, *n.*, The village of Indwe.

* No notice should be taken of the Prefix.

Isi-Nga, <i>n.</i> ,	A thorny plot of ground, a plot of ground where the mimosa thorn tree usually abounds.
Uku-Nga, <i>v.i.</i> ,	To wish, to seem.
Um-Nga, <i>n.</i> ,	A mimosa tree.
Ili-Nqa, <i>n.</i> ,	A blesbuck antelope.
Ukuti-Nqa, <i>v.i.</i> ,	To be astonished.
Ili-Nqe, <i>n.</i> ,	(1) A misgiving, mistrust, want of confidence; (2) fear of failure in an undertaking; nervousness of feeling from an apprehension of danger.
Isi-Nqe, <i>n.</i> ,	The small of the back, the loins.
Nqo, <i>adj.</i> ,	Straight, to assume an attitude of determination.
I-Nqo, <i>n.</i> ,	A species of falcon.
Um-Nqo, <i>n.</i> ,	A sign.
Ulu-Ngqu, <i>n.</i> ,	·An overhanging precipice.
Ulu-Ngqu, <i>n.</i> ,	A prominent over-hanging eyebrow.
I-Nye, <i>adj.</i> ,	One.
Isi-Nyi, <i>n.</i> ,	Bladder.
Isi-Pa, <i>n.</i> ,	A sheaf, as of wheat or any other grain.
Um-Pa, <i>n.</i> ,	A mealie cob after it has been striped of the corn.
Uku-Pa, <i>v.i.</i> ,	To give, to confer, to bestow, to make a present, to give a gratuity.
Pi ? <i>adv.</i> ,	Where ? which ?
Im-Pi, <i>n.</i> ,	An army, an enemy, a foe.
Po, <i>conj.</i> ,	(A contraction of <i>pofu</i>) why, why then, how then ?
Isi-Po, <i>n.</i> ,	A gift or present.

Qa, <i>interj.</i> ,	Only.
Isi-Qa, <i>n.</i> ,	A lump of any substance.
Um-Qa, <i>n.</i> ,	Porridge.
Um-Qa, <i>n.</i> ,	A squirrel.
Ukuti-Gqi, <i>v.i.</i> ,	To suddenly come into sight.
Ubu-Gqi, <i>n.</i> ,	Sorcery, enchantment, magic.
In-Qu, <i>n.</i> ,	Used with the genitive of the pers. pro. for myself, herself, <i>e.g.</i> , <i>isiqu</i> <i>sam</i> myself, <i>isiqu sako</i> , himself.
In-Qu, <i>n.</i> ,	The very personification of a thing, <i>e.g.</i> , <i>inqu yenkohlakalo</i> , the wicked- ness itself.
Uku-Sa, <i>n.</i> ,	Silliness.
Uku-Sa, <i>v.i.</i> ,	To take to.
Uku-Sa, <i>v.i.</i> ,	To clear up after bad weather or night.
Ama-Si, <i>n.</i> ,	Thick milk.
Um-Si, <i>n.</i> ,	Smoke, also steam, visible vapour.
Ama-So, <i>n.</i> ,	Large round beads.
Ubu-So, <i>n.</i> ,	Face.
Ili-So, <i>n.</i> ,	Eye.
U-So, <i>n.</i> ,	A particle prefixed to names to express "the Father of" <i>e.g.</i> , <i>u-So Bokwe</i> : The Father of Bokwe.
Um-So, <i>n.</i> ,	Morrow, the morning.
Isi-Su, <i>n.</i> ,	The abdomen, the stomach.
Ulu-Su, <i>n.</i> ,	The paunch of an animal.
Ili-Ta, <i>n.</i> ,	A ray, a stream of light.
Isi-Ta, <i>n.</i> ,	A stack or heap of corn not yet threshed out.
Uku-Ta, <i>v.t.</i> ,	To pour into any vessel, but parti- cularly a narrow-necked one.

Ukuti-Ta, <i>v.i.</i> ,	To move with a hopping motion, like grasshopper.
Ubu-Ti, <i>n.</i> ,	Poison.
Uku-Ti, <i>v.i.</i> ,	To say, to express in words.
Um-Ti, <i>n.</i> ,	A tree.
Ulu-Ti, <i>n.</i> ,	A long thin rod.
In-To, <i>n.</i> ,	1. A thing, any article or inanimate substance. 2. A subject, any matter of discussion or conversation.
Isi-To, <i>n.</i> ,	The whole leg of an animal.
Ubu-Tsha, <i>n.</i> ,	Youth, newness, freshness.
Uku-Tsha, <i>v.i.</i> ,	To burn, as with fire; to dry up, as a river; or be burnt up by the sun.
Tu,	No more, the absence of a thing.
Ukuti-Tu, <i>v.i.</i> ,	The sudden coming upon an object so as to catch a sight of it.
Ukuti-Tu, <i>v.i.</i> ,	To enforce silence.
Isi-Tya, <i>n.</i> ,	A basket, a vessel, a dish.
Uku-Tya, <i>v.t.</i> ,	To eat food of any kind.
Ukuti-Tya, <i>v.i.</i> ,	To come to view.
Um-Tya, <i>n.</i> ,	A cord for binding with, a thong.
Tye, <i>adj.</i> ,	Straight.
Ili-Tye, <i>n.</i> ,	Stone, a millstone, a flint, a pebble.
Ama-Va, <i>n.</i> ,	Experience.
Ili-Va, <i>n.</i> ,	A thorn.
Uku-Va, <i>v.t.</i> ,	To hear, to hearken, to listen.
Uku-Va, <i>v.t.</i> ,	To yield obedience, to consent.
Uku-Va, <i>v.t.</i> ,	To taste, to partake of.
Um-Va, <i>n.</i> ,	The hinder part of person or thing.
Ili-Wa, <i>n.</i> ,	A precipice, a cliff.
Uku-Wa, <i>v.i.</i> ,	To fall to the ground.
Uku-Wa, <i>v.i.</i> ,	To be degraded by wrong conduct.

Uku-Ya, <i>v.i.</i> ,	To go, to move on.
Um-Ya, <i>n.</i> ,	The wild hemp, very extensively used by barbarous natives, as a substitute for tobacco.
Uku-Za, <i>v.i.</i> ,	To come.
Um-Za, <i>n.</i> ,	Cousin.
Isi-Za, <i>n.</i> ,	A site.
Imi-Zi, <i>n.</i> ,	Rushes.
Isi-Zi, <i>n.</i> ,	A satisfaction, a propitiation.
Ulu-Zi, <i>n.</i> ,	The fine bark of a creeper found in the forests on the large trees.
Um-Zi, <i>n.</i> ,	A village, an assemblage of houses.
Ili-Zwe, <i>n.</i> ,	The earth ; the world.
Isi-Zwe, <i>n.</i> ,	A nation.
I-Zwi, <i>n.</i> ,	A word.
I-Zwi, <i>n.</i> ,	A voice.

DISSYLLABIC WORDS PRONOUNCED NEARLY ALIKE.

I-Baba, <i>n.</i> ,	Marks or scales on the body as on a leprous man.
Uku-Baba, <i>v.i.</i> ,	To flutter as a bird ; to struggle to escape as a bird caught in a trap or snare.
Uku-Baba, <i>n.</i> ,	To feel a stinging sensation, as from a nettle.
Um-Baba, <i>n.</i> ,	The wild chestnut.
Isi-Baca, <i>n.</i> ,	A native apron.
Uku-Baca, <i>v.i.</i> ,	To wander about in a destitute state.
Um-Baca, <i>n.</i> ,	An individual of the Amabaca tribe, (Makaula's).
Bada, <i>conj.</i> ,	Until, they at length.
Isi-Bada, <i>n.</i> ,	A scare on the person.
Uku-Bada, <i>v.t.</i> ,	To plunder, to rob.

I-Bada, <i>n.</i> ,	Thief, assassin, ravisher.
I-Badi, <i>n.</i> ,	A butterfly.
I-Badi, <i>n.</i> ,	A springbuck.
I-Bala, <i>n.</i> ,	An open space.
Uku-Bala, <i>v.t.</i> ,	To count.
Uku-Bala, <i>v.t.</i> ,	To write.
Um-Bala, <i>n.</i> ,	Colour.
Um-Bala, <i>n.</i> ,	Shin-bone.
I or im-Bali, <i>n.</i> ,	A narrative, a tale.
Im-Bali, <i>n.</i> ,	A blossom, or flower.
I-Bamba, <i>n.</i> ,	The eye-tooth.
I-Bamba, <i>n.</i> ,	A tusk of an animal.
Uku-Bamba, <i>n.</i> ,	To seize, hold or retain.
Isi-Banda, <i>n.</i> ,	A scare.
Uku-Banda, <i>n.</i> ,	To be cold.
Uku-Banga, <i>v.t.</i> ,	To claim.
Uku-Banga, <i>v.i.</i> ,	To vanquish.
I-Bane, <i>n.</i> ,	Firebrand.
Isi-Bane, <i>n.</i> ,	Candle.
Um-Bane, <i>n.</i> ,	Lightning.
Baza, <i>pron. conj.</i> ,	They, then.
Im-Baza, <i>n.</i> ,	A sea mussel.
Uku-Baza, <i>v.t.</i> ,	To sharpen to a point.
I-Bele, <i>n.</i> ,	Kafir maize crop.
I-Bele, <i>n.</i> ,	Breast, teat (of a person).
I-Béle, <i>n.</i> ,	A clan amongst the Abambos.
Um-Bele, <i>n.</i> ,	The nipple of the breast.
Ubu-Bele, <i>n.</i> ,	Kindness.
Uku-Beka, <i>v.t.</i> ,	To place.
Uku-Beka, <i>v.i.</i> ,	To look towards, or attentively at an object.
Uku-Beka, <i>v.t.</i> ,	To respect.

U-Bemba, <i>n.</i> ,	An empty husk of corn.
Im-Bemba, <i>n.</i> ,	A thong made of bark of trees, rush or grass.
Um-Bemba, <i>n.</i> ,	Chaff, bran.
Ubu-Bende, <i>n.</i> ,	Blood in liquid state at slaughtering.
U-Bende, <i>n.</i> ,	(1) Milt, spleen. (2) Disease of the milt or anthrax; in this sense =i-Dila=in-yama yamakwenkwe.
Uku-Benga, <i>v.t.</i> ,	To cut meat into strips for broiling on coals.
Uku-Benga, <i>v.t.</i> ,	To fold down the edge of a garment or cloth.
Im-Bila, <i>n.</i> ,	The coney, the rock-rabbit.
Uku-Bila, <i>v.i.</i> ,	To boil, to sweat, to effervesce.
Um-Bimbi, <i>n.</i> ,	A thoughtless person, one whose intellect is weak.
Um-Bimbi, <i>n.</i> ,	Furrows or wrinkles on the face arising from age.
Im-Biza, <i>n.</i> ,	A cooking pot.
Uku-Biza, <i>v.i.</i> ,	To call a person, to demand.
I-Bola, <i>n.</i> ,	A ball.
Im-Bola, <i>n.</i> ,	Red ochre.
Uku-Bola, <i>v.i.</i> ,	To rot, to putrify, to decompose.
Uku-Bona, <i>v.t.</i> ,	To see, to comprehend.
Um-Bona, <i>n.</i> ,	Mealies, maize.
Isi-Bonda, <i>n.</i> ,	A pole.
Isi-Bonda, <i>n.</i> ,	A headman, an officer of government.
Uku-Bonda, <i>v.i.</i> ,	To stir up.
I-Bongo, <i>n.</i> ,	Nonsense; fanciful talk.
Isi-Bongo, <i>n.</i> ,	A song of praise, a clanish title.
I-Bozo, <i>n.</i> ,	A bowie knife.
Isi-Bozo, <i>n.</i> ,	A churn.
Isi-Bozo, <i>adj.</i> ,	Eight.

I-Bubu, <i>n.</i> ,	A swarm, as of bees when clustered together; a large promiscuous gathering as of persons.
Isi-Bubu, <i>n.</i> ,	A thorny plant.
I-Bula, <i>n.</i> ,	Scab in goat or sheep.
Uku-Bula, <i>v.t.</i> ,	To thrash out grain.
Im-Buna, <i>adj.</i> ,	Tame, docile.
Uku-Buna, <i>v.i.</i> ,	To wither.
U-Busi, <i>n.</i> ,	Honey.
Um-Busi, <i>n.</i> ,	One who waits upon royalty—a minister of the Crown.
U-Buso, <i>n.</i> ,	The face, the countenance.
Um-Buso, <i>n.</i> ,	A mode of government, a ministry.
I-Buzi, <i>n.</i> ,	A rat.
Um-Buzi, <i>n.</i> ,	A species of goat.
Um-Buzi, <i>n.</i> ,	One who questions.
I-Cala, <i>n.</i> ,	Name of the village of Cala.
I-Cala, <i>n.</i> ,	Side.
U-Camba, <i>n.</i> ,	A row, as of soldiers in a line, or books on a shelf.
Uku-Camba, <i>v.t.</i> ,	To select, to choose out from others.
I-Cawa, <i>n.</i> ,	A week.
I-Cawa, <i>n.</i> ,	Sunday.
I-Cawa, <i>n.</i> ,	Church.
Uku-Caza, <i>v.t.</i> ,	To explain.
Uku-Caza, <i>v.t.</i> ,	To comb.
I-Ceba, <i>n.</i> ,	A piece.
Uku-Ceba, <i>v.t.</i> ,	To shear, to shave.
Uku-Ceba, <i>v.t.</i> ,	To plan.
I-Cici, <i>n.</i> ,	An ear-ring.
Isi-Cici, <i>n.</i> ,	A white ring round the tail of an animal.

I-Ciko, <i>n.</i> ,	An orator, an eloquent person.
Isi-Ciko, <i>n.</i> ,	The lid, or cover of a pot.
Uku-Ciza, <i>v.i.</i> ,	To ooze out.
Um-Ciza, <i>n.</i> ,	Medicine of herbs.
In-Copo, <i>n.</i> ,	A high point, a pinnacle.
Ubu-Copo, <i>n.</i> ,	Brain.
I-Cuba, <i>n.</i> ,	Tobacco.
Uku-Cuba, <i>v.t.</i> ,	To pare, to peal.
Uku-Cula, <i>v.t.</i> ,	To sing.
Uku-Cula, <i>v.i.</i> ,	To go naked in the upper part of the body (applied to women).
I-Dada, <i>n.</i> ,	A duck.
U-Dada, <i>n.</i> ,	A thicket, a jungle.
Uku-Dada, <i>v.i.</i> ,	To swim, to float.
U-Daka, <i>n.</i> ,	Mud, clay, mire.
Ubu-Daka, <i>n.</i> ,	Dunness in colour.
Uku-Daka, <i>v.i.</i> ,	To disappear so as to be lost.
I-Dala, <i>n.</i> ,	A moderate native beverage manu- factured chiefly by the Abambos.
Ubu-Dala, <i>n.</i> ,	Age.
Uku-Dala, <i>v.t.</i> ,	To create.
I-Dinga, <i>n.</i> ,	A promise.
Uku-Dinga, <i>v.i.</i> ,	To wander about in search of a lost thing.
I-Dini, <i>n.</i> ,	A sacrifice, an attonement.
U-Dini, <i>n.</i> ,	The rim of a cup or basin.
I-Dlala, <i>n.</i> ,	An exception, a tumour.
In-Dlala, <i>n.</i> ,	Hunger, famine.
Uku-Dlala, <i>v.i.</i> ,	To play, to sport.
In-Dlebe, <i>n.</i> ,	The ear.
Um-Dlebe, <i>n.</i> ,	Iron-wood tree.

In-Duli, <i>n.</i> ,	A conical hill.
Isi-Duli, <i>n.</i> ,	An ant heap.
Isi-Duli, <i>n.</i> ,	A falling pit.
U-Duli, <i>n.</i> ,	A bridal party.
U-Duma, <i>n.</i> ,	A swollen wound.
Uku-Duma, <i>v.i.</i> ,	To become famous.
Um-Fana, <i>n.</i> ,	A young man.
Uku-Fana, <i>v.i.</i> ,	To resemble.
* I- <i>Fatyi</i> , <i>n.</i> ,	A barrel, a cask.
Isi-Fatya <i>n.</i> , <i>Collect.</i> ,	The curling of the hair of the whole head.
U-Fefe, <i>n.</i> ,	Favour, kindness, grace.
Uku-Fefe, <i>v.t.</i> ,	To sprinkle gently in drops.
Isi-Fingo, <i>n.</i> ,	The first dawn of day; the <i>aurora</i> of the morning.
Um-Fingo, <i>n.</i> ,	Gathers in garment.
Ama-Futa, <i>n.</i> ,	Fat, any oily substance.
Uku-Futa, <i>v.t.</i> ,	To heat in fire, as iron, to blow in puffs.
I-Gaba, <i>n.</i> ,	A pick or hoe.
U-Gaba, <i>n.</i> ,	A stalk of corn.
I-Gada, <i>n.</i> ,	A cloth of earth, a sod.
In-Gada, <i>n.</i> ,	A species of wild cat.
Uku-Gada, <i>v.t.</i> ,	To guard.
I-Gala, <i>n.</i> ,	A small brown animal called a <i>muir</i> cat.
I-Gala, <i>n.</i> ,	Sun.
I- or Um-Gala, <i>n.</i> ,	A native of Gallaland.
I-Gama, <i>n.</i> ,	A letter.
I-Gama, <i>n.</i> ,	A name.
Um-Gama, <i>n.</i> ,	Distance.

* The italicized words are borrowed from either English or Dutch.

Isi-Gidi, <i>n.</i> ,	A million.
Um-Gidi, <i>n.</i> ,	A marriage party.
Isi-Godla, <i>n.</i> ,	A horn of an animal when severed from the body.
Uku-Godla, <i>v.t.</i> ,	To suppress, to conceal, to hold back from view. (The Abambos term a pocket <i>um-godla</i>).
Isi-Godo, <i>n.</i> ,	A thick dry block of fire-wood.
U-Godo, <i>n.</i> ,	A dry carcass or the dry skin of an animal.
I-Gogo, <i>n.</i> ,	A wizard, an enchanter.
Isi-Gogo, <i>n.</i> ,	A person whose limbs are stiff as one paralyzed with cold or from any other cause.
In-Gubo, <i>n.</i> ,	A cloak, a robe, clothing.
Um-Gubo, <i>n.</i> ,	Meal from wheat or corn.
I-Gula, <i>n.</i> ,	A description of calabash.
Uku-Gula, <i>v.i.</i> ,	To groan, to be sick.
I-Gusha, <i>n.</i> ,	A sheep.
Uku-Gusha, <i>v.i.</i> ,	To conceal.
I-Gwala, <i>n.</i> ,	A coward.
Uku-Gwala, <i>v.i.</i> ,	To perform on a musical instrument named <i>u-gwali</i> .
Uku-Gweba, <i>v.i.</i> ,	To judge, to condemn,
Um-Gweba, <i>n.</i> ,	A stick with an oblong knob.
I-Gwanqa, <i>n.</i> ,	A bird of the lark kind.
Gwanqa, <i>adj.</i> ,	Brown colour; the colour of that which is not yet ripe.
U-Hadi, <i>n.</i> ,	Any stringed musical instrument; harp, piano.
Um-Hadi, <i>n.</i> ,	Deep pit.

I-Hashe, <i>n.</i> ,	A horse.
I-Hashe, <i>n.</i> ,	Billious attack, or a kind of running fever.
I-Hlaba, <i>n.</i> ,	A stitch, a severe pain, local inflammation.
Uku-Hlaba, <i>v.t.</i> ,	To stab, to pierce, to thrust.
Um-Hlaba, <i>n.</i> ,	The earth, world.
I-Hlahla, <i>n.</i> ,	A shrub, a small bush.
Isi-Hlahla, <i>n.</i> ,	The human wrist, also the fet-lock of an animal.
I-Hlala, <i>n.</i> ,	A pot or any shell vessel for keeping any fatty substance or pomade for anointing the head or person.
Uku-Hlala, <i>v.i.</i> ,	To sit, to rest, to continue in one place, to reside.
Uku-Hlanza, <i>v.t.</i> ,	To vomit.
Uku-Hlanza, <i>v.t.</i> ,	To wash.
I-Hlati, <i>n.</i> ,	A wood, a forest.
Um-Hlati, <i>n.</i> ,	The jaw; a column in a newspaper.
Uku-Hlela, <i>v.t.</i> ,	To edite, to separate, to sort.
Uku-Hlela, <i>v.i.</i> ,	To happen, <i>lit.</i> to fall or descend upon.
I-Hlelo, <i>n.</i> ,	A denomination.
I-Hlelo, <i>n.</i> ,	A file of men in hunting or in war.
I-Hlelo, <i>n.</i> ,	The border or outskirts of a forest or of a plantation.
Isi-Hlenga, <i>n.</i> ,	A float made of reeds, a raft.
Uku-Hlenga, <i>v.t.</i> ,	To assort, lay out in order to separate or distribute into classes, to purify as metal from dross.
Isi-Hlangu, <i>n.</i> ,	A shield.
Isi-Hlangu, <i>n.</i> ,	A boot.
I-Hlobo, <i>n.</i> ,	Summer.
U-Hlobo, <i>n.</i> ,	Kind, sort.
Um-Hlobo, <i>n.</i> ,	A friend.

I-Hlungu, <i>n.</i> ,	A locality where grass has recently been burnt off.
Ubu-Hlungu, <i>n.</i> ,	An antidote of snake bite.
I-Kaba, <i>n.</i> ,	A company of mates.
In-Kaba, <i>n.</i> ,	The navel.
Uku-Kaba, <i>v.t.</i> ,	To kick with the foot.
Uku-Kaba, <i>v.i.</i> ,	To shoot out as corn.
I-Kaka, <i>n.</i> ,	A shield.
Isi-Kaka, <i>n.</i> ,	A short skirt made of skins (now a dress or petticoat).
Ama-Kala, <i>n.</i> ,	The inward parts of the nostrils.
I-Kala, <i>n.</i> ,	Collar.
I-Kala, <i>n.</i> ,	Aloe.
Uku-Kala,	To cry, to scream, to complain, to call out vehemently.
Um-Kala, <i>n.</i> ,	Bridle.
I-Kaya, <i>n.</i> ,	A home (now also a hotel).
Um-Kaya, <i>n.</i> ,	The after-birth of a woman.
Kazi,	1. The feminine termination of nouns, as <i>inja</i> , a dog, <i>injakazi</i> a bitch. 2. <i>Kazi</i> is also the superlative of adjectives and adverbs, as <i>mkulu</i> great; <i>mkulukazi</i> very great. 3. Affixed to nouns it denotes <i>high quality</i> or value, as <i>umsinga</i> , stream; <i>umsingakazi</i> large stream, <i>inyama</i> meat, <i>inyamakazi</i> game or meat of a high value.
I-Kazi, <i>n.</i> ,	Dowry in marriage.
In-Kewu, <i>n.</i> ,	A contemptuous term meaning fellow.
Isi-Kewu, <i>n.</i> ,	A gap, an opening.
Isi-Koba, <i>n.</i> ,	A forest of yellow-wood trees.
Uku-Koba, <i>v.t.</i> ,	To beckon with the hand.
Um-Koba, <i>n.</i> ,	A yellow tree, a South African fir tree.
Um-Koba, <i>n.</i> ,	A coffin.

U-Kombe, <i>n.</i> ,	The fourth finger of the right hand,
Um-Kombe, <i>n.</i> ,	A rhinoceros.
Um-Kombe, <i>n.</i> ,	A wooden trough (now a canoe, boat or sailing vessel).
Isi-Kondo, <i>n.</i> ,	The stalk of any vegetable or plant.
Um-Kondo, <i>n.</i> ,	A track, a trail, a spoor.
Uku-Konya, <i>v.t.</i> ,	To bellow like an ox, to roar.
Um-Konya <i>n.</i> ,	A species of grasshopper.
I-Kosi <i>n.</i> ,	The back part of the neck.
In-Kosi, <i>n.</i> ,	A chief, a ruler, the head of a tribe or family. (<i>Note</i> , also a term of respect, 'Sir').
Um-Kosi, <i>n.</i> ,	Alarm.
Um-Kosi, <i>n.</i> ,	An army.
Isi-Kova, <i>n.</i> ,	An owl.
Uku-Kova, <i>v.t.</i> ,	To squat, cower, to sit on the haunches.
I-Kula, <i>n.</i> ,	A coolie, a labourer, applied chiefly to Indian labourers.
Isi-Kula, <i>n.</i> ,	A school.
U-Kula, <i>n.</i> ,	Weeds.
Uku-Kula <i>v.i.</i> ,	To grow.
In-Kumba, <i>n.</i> ,	A snail.
Isi-Kumba, <i>n.</i> ,	An ox hide.
I-Kwelo, <i>n.</i> ,	A shrill whistling sound made in driving cattle or in milking cows.
Isi-Kwelo, <i>n.</i> ,	A boy's stick used for digging up roots.
Isi-Kwelo, <i>n.</i> ,	A pulpit.
In-Kwili, <i>n.</i> ,	A discription of bird which lives in forests.
U-Kwili, <i>n.</i> ,	A sharp pointed stick used by boys in fighting.
Uku-Lala, <i>v.i.</i> ,	To sleep.
Uku-Lala, <i>v.t.</i> ,	To lie down.

I-Langa, <i>n.</i> ,	The sun in the firmament.
Um-Langa, <i>n.</i> ,	A blemish in the eye, a cataract in the eye.
Uku-Laula, <i>v.t.</i> ,	To govern, to rule over.
Uku-Laula, <i>v.t.</i> ,	To perform incantations previous to an important affair upon which dependence is placed for success in such an affair.
I-Lawu, <i>n.</i> ,	A Cape Boy; a Hottentot.
Ubu-Lawu, <i>n.</i> ,	An aromatic substance, a perfume for the person.
Isi-Lebe, <i>n.</i> ,	The under lip in animals.
Um-Lebe, <i>n.</i> ,	The lip.
U-Libo, <i>n.</i> ,	The first fruits of a garden or field.
Um-Libo, <i>n.</i> ,	The first tender shoots of pumpkin and melon vines.
Isi-Lili, <i>n.</i> ,	A sleeping place.
Um-Lili, <i>n.</i> ,	A crier, a weeper.
Isi-Lima, <i>n.</i> ,	A cripple, disabled or deformed person.
Uku-Lima, <i>v.t.</i> ,	To cultivate.
I-Lindi, <i>n.</i> ,	A hollow place in the ground; a small pit.
Um-Lindi, <i>n.</i> ,	A watchman, a guard.
Um-Liza, <i>n.</i> ,	A Kafir bracelet.
Uku-Liza, <i>v.t.</i> ,	To give alms.
I-Longo, <i>n.</i> ,	Lung sickness.
Ubu-Longo, <i>n.</i> ,	Fresh dung of cattle.
U-Lundi, <i>n.</i> ,	The visible horizon.
U-Lundi, <i>n.</i> ,	Mountain ranges.
U-Lwimi, <i>n.</i> ,	A tongue.
U-Lwimi, <i>n.</i> ,	A language.

Uku-Matsha, <i>v.i.</i> ,	To be indolent.
Uku-Matsha, <i>v.i.</i> ,	To march.
Mboxo, <i>adj.</i> ,	Eight.
Mboxo, <i>adj.</i> ,	Oval, elongated.
*Mofu, <i>n.</i> ,	A Fatherland beast.
I-Mofu, <i>n.</i> ,	Lungsickness in cattle.
I-Nene, <i>n.</i> ,	Truth.
I-Nene, <i>n.</i> ,	A gentleman.
Isi-Nene, <i>n.</i> ,	<i>Mons pubis.</i>
Nina, <i>pron.</i> ,	You, ye, yourselves.
U-Nina, <i>n.</i> ,	His, her or their mother.
Um-Nina? <i>pron.</i> ,	What nationality?
I-Nkawu, <i>n.</i> ,	A white native.
I-Nkawu, <i>n.</i> ,	An ape.
I-Ngqaka, <i>n.</i> ,	The curd of milk.
Uku-Nqaka, <i>v.t.</i> ,	To give food to one in need.
I-Nqala, <i>n.</i> ,	Sulkiness, sullenness, stubbornness.
Isi-Nqala, <i>n.</i> ,	Grief of mind, heaviness of spirit.
I-Nqambi, <i>n.</i> ,	An animal unclean for food, not eaten, as a dog.
I-Nqambi, <i>n.</i> ,	Any person or animal separated from others on account of uncleanness.
Uku-Nqamla, <i>v. t.</i> ,	To cut off, to shorten a discourse, a narrative.
Uku-Nqamla, <i>v. t.</i> ,	To cross a place in walking.
I-Ngqayi, <i>n.</i> ,	A clay pot.
I-Nqayi, <i>n.</i> ,	A bald head.
Um-Nqayi, <i>n.</i> ,	A long stick without a knob; the name of a tree.
Uku-Nqula, <i>v.i.</i> ,	To worship, to pray, to ask blessing from God.

*A term of opprobrium *Kafirised* from the Dutch and relating to foreigners, principally Germans.

Uku-Nqula, <i>v.i.</i> ,	To give abundance of milk (applied to cattle only.)
I-Nqulo, <i>n.</i> ,	A small species of tortoise.
U-Nqulo, <i>n.</i> ,	Religion.
Uku-Quma, <i>v.i.</i> ,	To smoke, hence a drunkard is called an <i>I-Quma</i> .
Uku-Nquma, <i>v.i.</i> ,	To cut off, to top off, to finish.
Uku-Gquma, <i>v.i.</i> ,	To make a great noise.
Um-Nquma, <i>n.</i> ,	An olive tree.
I-Nqwanqwa, <i>v.i.</i> ,	A sort of net work or trellis work.
Uku-Nqwanqwa, <i>v.i.</i> ,	To hesitate, to manifest an indisposition to an undertaking or task, to hesitate in speaking.
I-Nqwamba, <i>n.</i> ,	Long stripes of skin wound round the neck of an infant, as a charm against evil.
I-Nqwamba, <i>n.</i> ,	A cutting made on the nose of a calf to prevent it from sucking.
I-Nwebu, <i>n.</i> ,	The cuticle, the thin outermost skin that covers the true skin of the body.
Um-Nwebu, <i>n.</i> ,	A skin garment.
Ama-Nyama, <i>n.</i> ,	The scrapings or shavings of a hide when dressed for leather.
I-Nyama, <i>n.</i> ,	Flesh, meat.
Ubu-Nyama, <i>n.</i> ,	Blackness, darkness, flesh.
Um-Nyama, <i>n.</i> ,	A rainbow; so called after its many colours, one next to the other.
I-Nyanga, <i>n.</i> ,	Moon, month.
I-Nyanga, <i>n.</i> ,	Doctor, a physician.
Uku-Nyanga, <i>v.t.</i> ,	To tell falsehoods, to lie.

U-Nyele, <i>n.</i> ,	The outer edge or side of a forest.
Um-Nyele, <i>n.</i> ,	Anything in a line or stripe, as the bristles of an animal when raised in danger; hence
Um-Nyele, <i>n.</i> ,	Is also the milky way in the heavens.
I-Nyongo, <i>n.</i> ,	The flank.
I-Nyongo, <i>n.</i> ,	Bile, gall.
I-Nxeba, <i>n.</i> ,	A wound.
Um-Nxeba, <i>n.</i> ,	A band to tie with made of the bark.
Im-Pahla, <i>n.</i> ,	Goods, effects, tools; any movable or immovable property.
U-Pahla, <i>n.</i> ,	The frame of a hut; the roof.
Uku-Pahla, <i>v.t.</i> ,	To compass about, to surround, to beset, to accompany a bride.
Isi-Pako <i>n.</i> ,	A blemish.
Um-Pako, <i>n.</i> ,	Food for a journey; commissariat stores for an army.
I-Pala, <i>n.</i> ,	A palour.
Uku-Pala, <i>v.i.</i> ,	To go about in search of an individual.
Uku-Pala, <i>v.i.</i> ,	To race or gallop as a horse.
Uku-Pala, <i>v.t.</i> ,	To shave off the rough parts of a hide or skin; to prepare a hide for tanning.
I-Pali, <i>n.</i> ,	A pole.
Um-Pali, <i>n.</i> ,	A dresser of hides.
Uku-Panda, <i>v.i.</i> ,	To penetrate the earth as the roots of trees hence, to scratch up the earth; to investigate closely.
Um-Panda, <i>n.</i> ,	An earthen pot or vessel, a pitcher.
I-Pango, <i>n.</i> ,	A feeling of hunger or an empty stomach, hence the hollow between the ribs of the breast and the hips when hungry.
Isi-Pango, <i>n.</i> ,	A violent thunder storm.

Uku-Pata, <i>v.t.</i> ,	1. To touch, to feel, to handle. 2. To take charge of. 3. To undertake a charge or to transact a business. 4. To carry in the hand, as a stick or weapon of war.
Uku-Pata, <i>v.t.</i> ,	To rule, to be in authority over others; to be the general in command.
Im-Pehla, <i>n.</i> ,	An insect which bores in trees or in wood.
Uku-Pehla, <i>v.t.</i> ,	To churn. 2. To rub two pieces of wood together so as to produce fire. 3. To bore a hole in wood as the worm <i>impehla</i> does, from which circumstance it has its name.
I-Pela, <i>n.</i> ,	A cockroach.
Uku-Pela, <i>v.i.</i> ,	To end, to finish.
I-Pepa, <i>n.</i> ,	Consumption.
I-Pepa, <i>n.</i> ,	Paper.
Uku-Pepa, <i>v.t.</i> ,	To dodge, to escape a danger by suddenly starting aside.
Isi-Peta, <i>n.</i> ,	A bow to shoot arrows with.
Uku-Peta, <i>v.t.</i> ,	To bind the border of a mat, to hem, to hedge.
I-Pika, <i>n.</i> ,	A sharp pain in the chest or side, occasioned by over exertion as in running.
Isi-Pika, <i>n.</i> ,	The breast of a man.
Uku-Pika, <i>v.t.</i> ,	To contradict, to contend, to dispute, to deny obstinately.
I-Pini, <i>n.</i> ,	A stick used for stirring porridge, (now also an oar).
Um-Pini, <i>n.</i> ,	A handle, as of an axe or hoe.

Pofu, <i>adj.</i> ,	Then, in that case, therefore, etc.
Im-Pofu, <i>adj.</i> ,	Yellow.
Im-Pofu, <i>n.</i> ,	An eland.
U-Pondo, <i>n.</i> ,	A horn of a living beast.
Um-Pondo, <i>n.</i> ,	A person of the Ama-Pondo tribe.
Im-Pongo, <i>n.</i> ,	A he-goat.
Isi-Pongo, <i>n.</i> ,	A large prominent forehead.
Uku-Poqa, <i>v.i.</i> ,	To slip off, as a saddle from a horse.
Uku-Poqa, <i>v.i.</i> ,	To speak hurriedly so as to confuse others by interrupting them.
Uku-Punga, <i>v.t.</i> ,	To sip, to taste a liquid, to take a slight draught.
Imi-Punga, <i>n.</i> ,	The lungs of a person or an animal.
Im-Punzi, <i>n.</i> ,	A small antelope, a <i>duiker</i> .
Isi-Punzi, <i>n.</i> ,	The stump of a tree remaining in the ground after the tree is felled.
U-Pupu, <i>n.</i> ,	The hoof of an animal whose foot is not cloven, as the horse.
I-Pupu, <i>n.</i> ,	A hairy caterpillar.
I-Qaba, <i>n.</i> ,	One who puts on red clay, an uncivilised native.
Uku-Qaba, <i>n.</i> ,	To paint; to put on red clay.
I-Qabi, <i>n.</i> ,	A leaf.
Um-Qabi, <i>n.</i> ,	A painter.
In-Qala, <i>n.</i> ,	Vindictiveness.
Uku-Qala, <i>v.t.</i> ,	To commence, begin.
Um-Qala, <i>n.</i> ,	Throat.
I-Qalo, <i>n.</i> ,	A saying, or proverbial expression.
U-Qalo, <i>n.</i> ,	A field mouse.
Isi-Qalo, <i>n.</i> ,	The beginning, the commencement, the origin.
I-Qampu, <i>n.</i> ,	An awl for piercing with.

In-Qampu, <i>n.</i> ,	A neck of land over a ridge of mountains.
Isi-Qapu, <i>n.</i> ,	A small piece of meat.
Um-Qapu, <i>n.</i> ,	Cotton : cotton plant.
I-Qata, <i>n.</i> ,	Ankle-bone.
I-Qata, used as <i>adj.</i> ,	Somewhat stiff or hard.
Uku-Qata, <i>v.i.</i> ,	To take advantage of, to ask or deal sharply, subtilely, artfully.
Uku-Qata, <i>v.t.</i> ,	To make a cracking noise with the jaws, as when one is eating hard boiled or roasted maize.
I-Qaqa, <i>n.</i> ,	A pole cat.
I-Qaqa, <i>n.</i> ,	A ridge of stones.
Uku-Qaqa, <i>v.t.</i> ,	To rip, to cut open.
I-Qegu, <i>n.</i> ,	A pack-ox.
Um-Qegu, <i>n.</i> ,	A number of young cattle, which are to be trained.
I-Qela, <i>n.</i> ,	A company or gathering.
Uku-Qela, <i>v.t.</i> ,	To be accustomed to a person or thing ; to be lovingly acquainted with ; to form a habit so as to accustom oneself to a course of conduct.
I-Qenqa, <i>n.</i> ,	Leprosy.
Uku-Qengqa, <i>v.t.</i> ,	To roll over as a large stone, to roll over from one place to another.
I-Qili <i>n.</i> ,	A clever person in making a bargain, a sharp man in business.
I-Gqili, <i>n.</i> ,	The Orange River.
I-Qina, <i>n.</i> ,	A knot, a neck tie.
In-Gqina, <i>n.</i> ,	A witness.
In-Gqina, <i>n.</i> ,	A hunting party.
Uku-Qina, <i>v.i.</i> ,	To become solid ; to become compact.
Uku-Qina, <i>v.i.</i> ,	To melt the fat from inward parts of an animal, as that about the kidney and the caul.

I-Gqita, <i>n.</i> ,	A large swelling or cancer; an abscess.
Uku-Gqita, <i>v.i.</i> ,	To pass by, to pass over.
Isi-Qiti,	An island.
In-Gqiti, <i>n.</i> ,	A cut off finger.
I-Qola, <i>n.</i> ,	A drunkard, one who has some odour.
In-Gqola, <i>n.</i> ,	A heathen.
Uku-Qola, <i>n.</i> ,	To perfume the body.
U-Qolo, <i>n.</i> ,	A very narrow path or ridge on the top of a mountain with precipices on each side.
Ubu-Qolo, <i>n.</i> ,	Scent.
Um-Qolo, <i>n.</i> ,	The backbone.
I-Qonce, <i>n.</i> ,	The Buffalo River.
I-Qonce, <i>n.</i> ,	The King William's Town.
Uku-Quba, <i>v.i.</i> ,	To bathe, to swim, to plunge in water.
Uku-Quba, <i>v.t.</i> ,	To urge forward.
I-Qula, <i>n.</i> ,	A small round button; a bead.
I-Qula, <i>n.</i> ,	A well of water.
Isi-Qula, <i>n.</i> ,	The calf of the leg.
Uku-Qula, <i>n.</i> ,	To stamp.
I-Quma, <i>n.</i> ,	A drunkard.
Isi-Quma, <i>n.</i> ,	A heap of grain; a bunch of grass, herbs or flowers.
Uku-Quma, <i>v.i.</i> ,	To raise in column or masses as smoke or dust.
Uku-Gquma, <i>v.t.</i> ,	To cover.
Uku-Gquma, <i>v.i.</i> ,	To roar.
Uku-Quta, <i>v.t.</i> ,	To blow as a wind steadily from one point of the compass, as a steady breeze.
Uku-Quta, <i>v.t.</i> ,	To hold out the hand to receive punishment, as a boy at school.

Uku-Rara, <i>n.</i> ,	To be bitter.
Uku-Rara, <i>v.i.</i> ,	To jest, to joke.
Uku-Raula, <i>v.t.</i> ,	To singe with fire.
Uku-Raula, <i>v.t.</i> ,	To compass, to surround.
Um-Rezo, <i>n.</i> ,	The last drain of milk from the cow in milking.
Um-Rezo, <i>n.</i> ,	Fine small rain.
Um-Rezo, <i>n.</i> ,	A train, as of a garment.
Ama-Roza, <i>n.</i> ,	A constellation of stars which are in a line, hence applied to the belt in Orion.
Uku-Roza <i>v. i.</i> ,	To walk in single file.
Uku-Rwexa, <i>v.i.</i> ,	To cause irritation on the skin by any friction as a rough garment.
Uku-Rwexa <i>v.i.</i> ,	To cause a grating sound by rubbing against.
Uku-Rwixa, <i>v.i.</i> ,	To speak in a loud, sharp, angry tone.
Uku-Rwixa. <i>v.t.</i> ,	To swallow, to gulp.
I-Sampu, <i>n.</i> ,	A silly person.
I-Sampu, <i>n.</i> ,	A person or animal with a distended abdomen.
I-Sanqa, <i>n.</i> ,	A halo round the sun or moon.
I-Sanqa <i>n.</i> ,	A fabulous story.
I-Sanqa, <i>n.</i> ,	A fairy ring on the grass.
I-Sebe, <i>n.</i> ,	The branch of a tree.
Um-Sebe, <i>n.</i> ,	The eye-lash.
I-Sela, <i>n.</i> ,	A thief.
Uku-Sela, <i>v.t.</i> ,	To drink.
I-Sele, <i>n.</i> ,	A frog.
Isi-Sele, <i>n.</i> ,	A corn pit; a store for corn excavated in a kraal.
Um-Sele, <i>n.</i> ,	A water furrow; a drain.

Sika, <i>prep.</i> ,	One of the genitive forms before proper names, as <i>isicaka sika Kama</i> : the servant of Kama.
Ubu-Sika <i>n.</i> ,	The winter season.
Uku-Sika, <i>v.t.</i> ,	To cut, as with a knife.
Uku-Sila, <i>v.t.</i> ,	To grind in a mill, or, as natives do, by crushing corn on a flat stone with another smaller round stone.
Um-Sila, <i>n.</i> ,	The tail of an animal.
Singa, <i>v.t.</i> ,	We may, can or wish.
U-Singa, <i>n.</i> ,	Thread.
Uku-Singa, <i>v.i.</i> ,	To proceed to a certain place.
Uku-Singa, <i>v.t.</i> ,	To watch bees in their flight, so as to discover the nest or hive.
Um-Singa, <i>n.</i> ,	A stream, a current of water.
Uku-Sinda, <i>v.t.</i> ,	To smear.
Uku-Sinda, <i>v.t.</i> ,	To escape.
Uku-Sisa, <i>v.t.</i> ,	To continue at a party or revel the whole of the night until the morning of the next day.
Uku-Sisa, <i>v.t.</i> ,	To cause to be silly.
I-Sisa, <i>n.</i> ,	Benevolence, kind-heartedness, liberality.
U-Sizi, <i>n.</i> ,	Sympathetic sorrow, sympathy.
Um-Sizi, <i>n.</i> ,	Any black substance either in powder or liquid, as soot, ink, etc.
I-Soka, <i>n.</i> ,	A batchelor, a young unmarried man.
Uku-Soka, <i>v.t.</i> ,	To give presents to circumcised lads by the men assembled to receive them after the rite of circumcision. has been performed.
Uku-Suka, <i>v.i.</i> ,	To rise from a sitting or recumbent position to a standing posture.

Uku-Suka, <i>v.i.</i> ,	To remove out of the way ; to proceed onwards after a rest.
Uku-Suka, <i>v.t.</i> ,	To dress a hide so as to soften it ; to dress a hide for leather.
U-Suku, <i>n.</i> ,	A day of twenty-four hours (<i>imini</i> , of twelve.)
Ubu-Suku, <i>n.</i> ,	Night.
I-Sundu, <i>n.</i> ,	A water-palm.
Um-Sundu, <i>n.</i> ,	An earth worm of a brown colour.
Isi-Susa, <i>n.</i> ,	The cause or origin of a matter.
Uku-Susa, <i>v.i.</i> ,	To remove away, to remove from one place to another.
U-Sutu, <i>n.</i> ,	The place where circumcision is performed.
Um-Sutu, <i>n.</i> ,	A native of Basutoland.
I-Tala, <i>n.</i> ,	A shelf, or ledge, in a rock.
Ubu-Tala, <i>n.</i> ,	Flatness of surface in a rock, or flat rocky surface.
Um-Tala, <i>n.</i> ,	A species of coarse swamp grass.
l-Tamba, <i>n.</i> ,	A person who is subdued and submissive.
I-Tamba, <i>n.</i> ,	A mealie cob when partially ripe and dry.
Uku-Tamba, <i>v.i.</i> ,	To tame down ; to become subdued.
I-Tambo, <i>n.</i> ,	A bone.
In-Tambo, <i>n.</i> ,	A thong, a rope, a reim.
U-Tambo, <i>n.</i> ,	A net, a fishing net, a snare for birds.
Um-Tambo, <i>n.</i> ,	A vein, an artery.
I- or Um-Tamo, <i>n.</i> ,	A mouthful ; a morsel.
In-Tamo, <i>n.</i> ,	The neck.
I-Tana, <i>n.</i> ,	A miser.
Um-Tana, <i>n.</i> ,	A child.
Um-Tana, <i>n.</i> ,	A small tree, a shrub.

Uku-Tanda, <i>v.t.</i> ,	To wind round.
Uku-Tanda, <i>v.t.</i> ,	To love, esteem, admire; to will, to desire.
I-Tanga, <i>n.</i> ,	A pumpkin.
I-Tanga, <i>n.</i> ,	Hip.
I-Tanga, <i>n.</i> ,	A cattle post.
In-Tanga, <i>n.</i> ,	The house generally occupied by unmarried men of a kraal. Bachelors' club!
In-Taka, <i>n.</i> ,	A bird.
	This word is sometimes used proverbially and then it means: fear.
Uku-Taka, <i>v.i.</i> ,	To spring, to jump quickly.
Ama-Tata, <i>pl. only</i> ,	The nostril.
Uku-Tata, <i>v.t.</i> ,	To take a thing in hand; to lay hold of a thing. Contraction of <i>uku-Ta-bata</i> .
Um-Tata, <i>n.</i> ,	A large river which forms the boundary between the aba-Tembu and the ama-Mpondo tribes.
Isi-Tata, <i>n.</i> ,	A darling, favourite.
Isi-Tati, <i>n.</i> ,	Reflection of fire causing a light in the atmosphere.
Um-Tati, <i>n.</i> ,	The name of a very durable wood of the African forest: sneezewood.
Um-Tati, <i>n.</i> ,	The name of the river on which the Newtondale Mission Station in Peddie is built.
I-Tebe, <i>n.</i> ,	The rump of a beast.
Isi-Tebe, <i>n.</i> , [†]	A small closely woven mat used as a kind of tray.
Isi-Tembu, <i>n.</i> ,	Polygamy.
Um-Tembu, <i>n.</i> ,	A person of the aba-Tembu tribe.
Isi-Tena, <i>n.</i> ,	A brick.
Uku-Tena, <i>v.t.</i> ,	To castrate.

I-Tende, <i>n.</i> ,	The head, eye, or source of a fountain.
Isi-Tende, <i>n.</i> ,	The heel of a human foot.
U-Tende, <i>n.</i> ,	Order, succession.
Um-Tende, <i>n.</i> ,	A line of light in the heavens; the beams of the morning; a galaxy of light.
Uku-Teta, <i>v.t.</i> ,	To speak; to utter speech.
Uku-Teta, <i>v.t.</i> ,	To investigate and adjudicate a case at law as a matter or judge.
In-Tete, <i>n.</i> ,	A grasshopper.
Isi-Tete, <i>n.</i> ,	A last will; the last words the head of a family when dying, whether referring to the disposal of property, or given as advice and warning to the survivors. Tradition.
In-Teto, <i>n.</i> ,	A speech, utterance; a declaration, a deliverance in words.
Isi-Teto, <i>n.</i> ,	A commandment; an ordinance.
Um-Teto, <i>n.</i> ,	A law, a statute, an ordinance.
Uku-Tiya, <i>v.t.</i> ,	To entrap; to set a trap for game.
Isi-Tiya <i>n.</i> ,	A small garden, usually a mealie garden.
I-Tiya, <i>n.</i> ,	A bird-catcher.
U-Tiya, <i>n.</i> ,	Maize.
Uku-Tiya, <i>v.t.</i> ,	To hate, to detest.
Uku-Tiya, <i>v.t.</i> ,	To give name.
In-Tlaka, <i>n.</i>	Gum, as gum-arabic.
In-Tlaka, <i>n.</i> ,	The white of the eye; the transparent part of the eye ball.
In-Tlanga, <i>n.</i> ,	A tribe, a nation.
The modern application of this word signifies: "Aboriginal aliens."	
In-Tlanga, <i>n.</i> ,	Marks left on the body from incisions made by the operation of cupping or tatooing.

In-Tlango, <i>n.</i> ,	A snake with black spots.
In-Tlango, <i>n.</i> ,	A wilderness; a desert.
In-Tlango, <i>n.</i> ,	Cells of the honeycomb.
In-Tloko, <i>n.</i> ,	The head of a man or an animal; the head or chief of a people.
In-Tloko, <i>n.</i> ,	The principal part of a subject, the beginning of a matter; a heading.
I-Toba, <i>n.</i> ,	A person with peculiar eyes.
I-Toba, <i>n.</i> ,	The number nine.
Uku-Toba, <i>v.t.</i> ,	To bend, to stoop; to bow down the person.
Uku-Toba, <i>v.t.</i> ,	To reduce a swelling by fomentation.
U-Tolo, <i>n.</i> ,	An arrow, a dart.
Um-Tolo, <i>n.</i> ,	A camel thorn tree.
In-Toto, <i>n.</i> ,	Small insect, etc., <i>in-tete</i> .
U-Toto, <i>n.</i> ,	People or cattle following each other in a continuous line.
Uku-Tomba, <i>v.i.</i> ,	To put forth shoots; to thrust out again.
Uku-Tomba, <i>v.i.</i> ,	Applied also to a female; to arrive at the age of puberty.
Isi-Tombo, <i>n.</i> ,	The young sprouts or shootings of the germ in corn; malt.
Um-Tombo, <i>n.</i> ,	A fountain, spring of water.
In-Tonga, <i>n.</i> ,	A stick used as a weapon of assault or defence.
Isi-Tonga, <i>n.</i> ,	A blow, a report as of a gun, or sound caused by an explosion or concussion.
I-Tongo, <i>n.</i> ,	A dream.
In-Tongo, <i>n.</i> ,	The gummy matter which exudes from the eye during sleep.
Ubu-Tongo, <i>n.</i> ,	Sleep.

In-Tsimbi, <i>n.</i> ,	Bell, iron.
In-Tsimbi, <i>n.</i> ,	Metal beads.
In-Tsimbi, <i>n.</i> ,	A pair of spectacles.
I-Tshoba, <i>n.</i> ,	The bushy end of an animal's tail ; a tassel.
Uku-Tshoba, <i>v.i.</i> ,	To be restless ; to be uneasy, as one continually moving from pain.
In-Tsiba, <i>n.</i> ,	Feathers.
Uku-Tsiba, <i>v.i.</i> ,	To leap, to jump.
In-Tsini, <i>n.</i> ,	Laughter.
In-Tsini, <i>n.</i> ,	Gums of the teeth.
I-Tsomo, <i>n.</i> ,	A river in the Transkei.
I-Tsomo, <i>n.</i> ,	A large tributary to the Great Kei River flowing through Tembuland and Fingoland.
Uku-Tula, <i>v.t.</i> ,	To leave off speaking ; to be silent.
Uku-Tula, <i>v.t.</i> ,	To take down a thing.
I-Tuma, <i>n.</i> ,	Cape gooseberry.
Uku-Tuma, <i>v.t.</i> ,	To send ; to despatch.
Um-Tuma, <i>n.</i> ,	A thorn tree.
Ama-Tumbu, <i>n.</i> ,	The bowels ; intestines.
Ubu-Tumbu, <i>n.</i> ,	The inside refuse or pulpy part of a pumpkin.
I-Tunga, <i>n.</i> ,	A milk pail.
Uku-Tunga, <i>n.</i> ,	To sew, to stitch.
I-Tunzi, <i>n.</i> ,	A shady place, a shadow.
Isi-Tunzi, <i>n.</i> ,	The shadow of a person or thing.
I-Tupa, <i>n.</i> ,	The footprint of an animal with talons.
Isi-Tupa, <i>n.</i> ,	The thumb.
Uku-Tupa, <i>v.t.</i> ,	To mention a matter to another, to refer to, or speak casually of a matter.

Uku-Tuta, <i>v.t.</i> ,	To rob, maraud.
Uku-Tuta, <i>v.t.</i> ,	To take and carry away things from one place to another.
I-Tutu, <i>n.</i> ,	A robber.
U-Tutu, <i>n.</i> ,	Ashes.
In-Twala, <i>n.</i> ,	Louse.
Uku-Twala, <i>v.t.</i> ,	To carry; to bear a burden.
Uku-Twesa, <i>v.t.</i> ,	To give advice to another.
Uku-Twesa, <i>v.t.</i> ,	To place a burden on a person by mutual agreement.
I-Tyala, <i>n.</i> ,	Crime, guilt, debt.
Uku-Tyala, <i>v.t.</i> ,	To plant, as a tree or shrub.
Uku-Tyala, <i>v.t.</i> ,	To push from the person; to drive away.
I-Tyolo, <i>n.</i> ,	A separate bush or a clump of bushes standing alone.
In-Tyolo, <i>n.</i> ,	A chorus of voices.
Um-Tyolo, <i>n.</i> ,	The yellow jessamine plant.
Uku-Tyuntya, <i>v.i.</i> ,	To make a long speech; to be prosy and tedious in making a statement.
Uku-Tyuntya, <i>v.i.</i> ,	To run with long and steady strides so as to hold out long without weariness.
U-Valo, <i>n.</i> ,	The soft part of the cartilage of the breast bone.
U-Valo, <i>n.</i> ,	Anxious fear.
Um-Valo, <i>n.</i> ,	A post used for closing the entrance of the cattle fold.
Im-Vana, <i>n.</i> ,	A lamb, a small sheep.
Uku-Vana, <i>v.i.</i> ,	To understand each other.
Uku-Vela, <i>v.i.</i> ,	To come from.

Uku-Vela, <i>v.i.</i> ,	To come into sight.
Uku-Vela, <i>v.i.</i> ,	To sympathise with.
Isi-Viki, <i>n.</i> ,	A weapon for defence or parry, as a shield.
Ukuti-Viki, <i>v.t.</i> ,	To break off short, as the bone of a limb when fractured.
I-Vimba, <i>n.</i> ,	A stingy person.
U-Vimba, <i>n.</i> ,	A store-house.
Uku-Vimba, <i>v.t.</i> ,	To close up, as a bottle by corking it.
Isi-Vimbo, <i>n.</i> ,	A cork ; a stopper for a bottle or a jar.
Um-Vimbo, <i>n.</i> ,	A mark or weal on the body from a whip or a stick.
Isi-Vivi, <i>n.</i> ,	A public feast.
Um-Vivi, <i>n.</i> ,	One who cuts into small pieces as at a feast ; one who cuts up for others.
Uku-Vuka, <i>v.i.</i> ,	To arouse oneself from a reclining posture.
Uku-Vuka, <i>v.i.</i> ,	To awake from sleep.
Im-Vula, <i>n.</i> ,	Rain.
Uku-Vula, <i>v.t.</i> ,	To open, as a door.
Uku-Vula, <i>v.t.</i> ,	To remove obstructions.
Um-Vulo, <i>n.</i> ,	An opening.
Um-Vulo, <i>n.</i> ,	Monday.
Uku-Vuma, <i>v.t.</i> ,	To sing.
Uku-Vuma, <i>v.t.</i> ,	To consent, to accede to a thing or a proposal ; to admit an agreement ; to agree to ; to confess.
Uku-Vusa, <i>v.t.</i> ,	To alarm ; to excite.
Uku-Vusa, <i>v.t.</i> ,	To arouse, to lift up, to awaken from sleep.

Uku-Vuta, <i>v.i.</i> ,	To blow, as wind.
Uku-Vuta, <i>v.i.</i> ,	To burn ; to blaze up.
Uku-Vutwa, <i>v.i.</i> ,	To be ripe.
Uku-Vutwa, <i>v.i.</i> ,	To be well or perfectly dressed or cooked.
Uku-Vuza, <i>v.i.</i> ,	To leak.
Uku-Vuza, <i>v.i.</i> ,	To reward.
I-Vuzi, <i>n.</i> ,	A small black animal.
Um-Vuzi, <i>n.</i> ,	A rewarder.
Uku-Wela, <i>v.i.</i> ,	To fall upon.
Uku-Wela, <i>v.t.</i> ,	To pass over a river or over the seas.
Um-Wewe, <i>n.</i> ,	A doleful place.
Um-Wewe, <i>n.</i> ,	A confused noise, as of an uproar, or of doleful sound.
I-Wisa, <i>n.</i> ,	A short stick with a knob at the end for felling a man.
Uku-Wisa, <i>v.t.</i> ,	To throw down ; to cast down.
I-Xaka, <i>n.</i> ,	An ox with hanging horns.
Uku-Xaka, <i>v.t.</i> ,	To puzzle ; to annoy ; to obstruct.
Uku-Xaka, <i>v.t.</i> ,	To "take the arm."
Um-Xaka, <i>n.</i> ,	An armlet.
I-Xama, <i>n.</i> ,	A hart.
Uku-Xama, <i>v.t.</i> ,	To propose, to purchase, to bespeak.
Isi-Xaxa, <i>n.</i> ,	The pipe oil which is at the bottom of the bowl.
Uku-Xaxa, <i>v.t.</i> ,	To chop meat, so as to joint it with a chopper.
Uku-Xaxa, <i>v.t.</i> ,	To repair, to mend as a pair of shoes, or a house.
Um-Xaxa, <i>n.</i> ,	Porridge of maize and pumpkin.
Uku-Xela, <i>v.t.</i> ,	To inform, or to tell to another.
Uku-Xela, <i>v.t.</i> ,	To slaughter.

Isi-Xenxe, <i>ad.n.</i> ,	Seven.
Isi-Xengxe, <i>n.</i> ,	A small axe.
I-Xesha, <i>n.</i> ,	A certain time or period.
Uku-Xesha, <i>v.t.</i> ,	To chase or pursue on horseback.
Uku-Xesha, <i>v.t.</i> ,	To ration.
I-Xoba, <i>n.</i> ,	That which is taken from the enemy in time of war ; cattle, spoil, booty, trophy.
Uku-Xoba, <i>v.t.</i> ,	To make ready for a journey ; to prepare for a fight or war.
U-Xolo, <i>n.</i> ,	Peace.
U-Xolo, <i>n.</i> ,	Bark of a tree.
Uku-Xuma, <i>v.t.</i> ,	To revive as the making of fire, to resuscitate.
Uku-Xuma, <i>v.i.</i> ,	To bound ; to leap ; to jump up and down in the same place, as Kafirs in dancing.
I-Yeza, <i>n.</i> ,	Medicine.
I-Yeza, <i>v.</i> ,	It comes.
I-Yila, <i>n.</i> ,	A sea shell.
Uku-Yila, <i>v.t.</i> ,	To mark out the ground of a house or cattle fold ; to give an outline or rough sketch of any thing as the design or plan of a house or garden.
I-Zala, <i>n.</i> ,	A rubbish heap ; a place of refuse.
Uku-Zala, <i>v.t.</i> ,	To bear young ; to beget ; to lay eggs.
In-Zala, <i>n.</i> ,	Increase ; progeny.
Uku-Zala, <i>v.t.</i> ,	To fill.
In-Zalo, <i>n.</i> ,	Offspring ; progeny ; family (hence interest on money).
Isi-Zalo, <i>n.</i> ,	Womb.
Isi-Ziba, <i>n.</i> ,	Small piece of print or calico ; patch.
Isi-Ziba, <i>v.t.</i> ,	A deep pool of water in a river.

Uku-Zila, <i>v.t.</i> ,	To abstain; to fast; to mourn.
Um-Zila, <i>n.</i> ,	A track; a mark or trade mark made by dragging any heavy body above the ground; a trail; a cattle track.
I-Zimba, <i>n.</i> ,	Kafir corn.
Um-Zimba, <i>n.</i> ,	The body.
Uku-Zonda, <i>v.t.</i> ,	To hate.
Uku-Zonda, <i>v.t.</i> ,	To have a strong desire for a thing.
I-Zulu, <i>n.</i> ,	Heaven, sky.
Um-Zulu, <i>n.</i> ,	A native of Zululand.
In-Zulu, <i>n.</i> ,	Depth.
Isi-Zungu, <i>n.</i> ,	Loneliness, enuui, tedium.
U-Zungu, <i>n.</i> ,	That which is lengthy, protracted, or extended.
Uku-Zuza, <i>v.t.</i> ,	To obtain, to acquire.
Uku-Zuza, <i>v.t.</i> ,	To begin to travail; the commence- ment of labour pains.

TRISYLLABIC WORDS PRONOUNCED NEARLY ALIKE.

Ukw-Alusa, <i>v. t.</i> ,	To watch over, to herd.
Ukw-Alusa, <i>v. t.</i> ,	To circumcise a person.
Uku-Balela, <i>v.t.</i> ,	To write for, or to a person.
Uku-Balela, <i>n.</i> ,	Drought.
Uku-Bulala, <i>v.t.</i> ,	To kill, murder.
Uku-Bulala, <i>v.t.</i> ,	To cause pain or injury.
U-Bulali, <i>n.</i> ,	Humility.
Um-Bulali, <i>n.</i> ,	Murderer, manslayer, destroyer.
I-Bungane, <i>n.</i> ,	A beetle.
U-Bungane, <i>n.</i> ,	Name of a famous Fingo Chief of the <i>Hlubi</i> clan.

Uku-Cebesha, <i>v.i.</i> ,	To be indolent.
Uku-Cebesha, <i>v.i.</i> ,	To hunt for honey.
I-Cataza, <i>n.</i> ,	A wild cat with grey stripes.
Uku-Cataza, <i>v.t.</i> ,	To pour out gently with care.
Uku-Dubula, <i>v.t.</i> ,	To shoot as a plant, to fire a gun.
In-Dubula, <i>n.</i> ,	A species of lizard real or imaginary.
Ama-Kapela, <i>n.</i> ,	The honey comb.
Uku-Kapela, <i>v.t.</i> ,	To accompany to a place named.
In-Konyana, <i>n.</i> ,	A calf just come into the world.
In-Konyana, <i>n.</i> ,	The hump of the flesh on the upper part of the arm.
Isi-Limela, <i>n.</i> ,	The Pleiades.
Uku-Limela, <i>v.t.</i> ,	To plough for another.
U-Loliwe, <i>n.</i> ,	A railway.
U-Loliwe, <i>n.</i> ,	A small tin can.
Pakati, <i>prep.</i> ,	Among, between, inside.
Um-Pakati, <i>n.</i> ,	Councillor of the Chief, a civil officer One of the inner circle.
I-Qakamba, <i>n.</i> ,	A round object.
I-Qakamba, <i>n.</i> ,	A Cape mounted-rifleman.
I-Qaqoba, <i>n.</i> ,	A small gathering of anything.
Um-Qaqoba, <i>n.</i> ,	A species of thorn tree.
I-Qilika, <i>n.</i> ,	Beer made of honey.
U-Qilika, <i>n.</i> ,	A stockade or close line formed of poles, so that nothing can pass, or persons standing in a line.
I-Rabula, <i>n.</i> ,	A left tributary of the Keiskama River.
Uku-Rabula, <i>v.t.</i> ,	To sip at anything.
I-Hlangoti, <i>n.</i> ,	The side of the human body.
In-Tlangoti, <i>n.</i> ,	The sharp edge of a sword.

I-Tokazi, <i>n.</i> ,	A heifer.
In-Tokazi, <i>n.</i> ,	A pretty thing; a pretty girl.
Uku-Zalisa, <i>v.t.</i> ,	To assist at child-birth.
Uku-Zalisa, <i>v.t.</i> ,	To fill up.

POLYSYLLABIC WORDS PRONOUNCED NEARLY ALIKE.

Uku-Taruzisa, <i>v.t.</i> ,	To ask for mercy, as <i>Hamba uye utaruzise kuye</i> , <i>i.e.</i> Go and ask mercy from him, pray for mercy to him.
Uku-Taruzisa, <i>v.t.</i> ,	To congratulate; to wish joy upon an event which was connected with death or serious evils; to wish joy after sickness.
Im-Vukazana, <i>n.</i> ,	A young ewe, a small ewe.
Im-Vukazana, <i>n.</i> ,	A bewailing, as <i>balila imvukazana</i> , <i>i.e.</i> , they made a great lamentation, <i>lit.</i> , wept, a bewailing.

SOME HISTORICAL EVENTS KNOWN AMONGST NATIVES.

Year.	ENGLISH.	Year.	KAFIR.
1811	Grahamstown founded.	1811	Ukusekwa kwe Rini.
1818	War of Amalinde (Debe Nek).	1818	Imfazwe ka Ngqika no Ndlambe.
1819	Attack on Grahamstown.	1819	Ukuwelwa kwe Rini ngama Xosa.
1820	Arrival of the British Settlers.	1820	Ukufika kwama Satlani. [kwaba Mbo.]
1828	Death of Tshaka.	1828	Ukubhubha kuka Tshaka (Ukucitakala)
1828	Defeat and Death of Matiwana.	1828	Ukucitwa kuka Matiwana.
1829	Gaika's attack on Tembus.	1829	Ukuwelwa kwaba Tembu ngama Ngqika.
1834	Hintsa's War.	1834	Imfazwe ka Hintsa.
1834-5	Fingo Emancipation.	1834-5	Ukukululwa kwama Mfengu.
1835	Hintsa killed.	1835	Wabulawa u Hintsa.
1835	Dingana killed.	1835	Wabulawa u Dingana.
1835	King Williams' Town founded.	1835	Ukusekwa kwe Qonce.
1841	Year of the Comet (King born).	1841	Unyaka wongca (Wazalwa u-Kumkani).
1846-7	War of the Axe.	1846-7	Imfazwe ye Zembe.
1850-2	Mlanjeni's War.	1850-2	Imfazwe ka Mlanjeni.
1851	Hermanus' death.	1851	Ukubhubha kuka Ngxukumeshe.
1851	The Great Earthquake.	1851	I-Nyikina.

1856	A Great Rain.	1856	Unogumbe.
1857	Cattle-killing Mania of the Amaxosa.	1857	U-Nongqause.
1862	A Great Drought.	1862	Ilanga lika Qilo.
1862	Adam Kok's trek.	1862	Utuli luka Adam.
1866	Fingo and Tembu Emigration.	1866	Ukuwela kwama Mfengu naba Tembu.
1867	Diamond Fields discovered.	1867	Ukufunyanwa kwe Diamond.
1871	Rev. Tiyo Soga's death.	1871	Ukububá kuka Tiyo Soga.
1873	Chief Maqoma's death.	1873	Ukububá kuka Maqoma.
1873	Langalibalele's War.	1873	Imfazwe ka Langalibalele.
1874	Transit of Venus (The Flood).	1874	Unogumbe (wesibini). [ka Ngcayicibi.
1877	Kreli's War.	1877	Imfazwe ka Sarili commonly called Imfazwe
1878	Tini Maqoma captured.	1878	Ukubanjwa kuka Tini Maqoma.
1878	Gaika Emigration.	1878	Ukuwezwa kwama Ngqika.
1878	Battle at Gwiligwili (Keiskama Hoek).	1878	Idabi lase Gwiligwili.
1878	Gungubele arrested (Tembu War).	1878	Ukubanjwa kuka Gungubele.
1879	Zulu War (Isandhlwana.)	1879	Imfazwe yakwa Zulu.
1879	Morosis War (Basutoland).	1879	Imfazwe ka Morosi.
1880	Stokwe's War.	1880	Imfazwe ka Stokwe.
1880	War with the Basutos (Disarnament).	1880	Imfazwe yemipu ya Besutu.
1884	*Death of Cetywayo.	1884	Ukububá kuka Cetywayo.
1885	A Famine.	1885	Indlala yompunzisa.
1886	Transvaal Gold Fields discovered.	1886	Ukuvakala kwe Golide.

* Cetywayo gave evidence before the Natives Laws and Customs' Commission of 1883.

SOME HISTORICAL EVENTS KNOWN AMONGST NATIVES—*Continued.*

Year.	ENGLISH.	Year.	KAFIR.
1886	Red Water (cattle sickness).	1886	Umbendeni.
1887	Queen Victoria's Jubilee.	1887	Idyubili yokuqala ye Nkosazana.
1888	Chief Sigcau Installed as Pondo Chief.	1888	Umiselo luka Sigcau kubu kosi bama Pondo.
1888	Release of Kafir Chiefs from Imprisonment.	1888	Ukukululwa kwe nkosi zama Xosa.
1893-4	First War with Matabele.	1893-4	Imfazwe yokuqala yakwa Mzilikazi.
1895	Jameson's Raid.	1895	Uhlaselo luka Jam'sana.
1896	Second War with Matabele.	1896	Imfazwe yesibini yakwa Mzilikazi.
1896	Rinderpest Plague.	1896	Uindapasi.
1896	War with Galishiwe, Toto and Luka Jantje.	1896	Imfazwe ka Ralishiwe.
1897	The Diamond Jubilee.	1897	Idyubili yesibini.
1899-2	The Anglo-Boer War.	1899-2	Imfazwe yama Bhulu nama Ngesi.
1901	The Bubonic Plague.	1901	U Bhubhani—("you must die").
1901	Queen Victoria's death.	1901	Ukubhubha kwe Nkosazana.
1902-3	Mr. Chamberlain's visit.	1902-3	Utyelelo luka Tshambaleni.

Galishiwe, Lefuer, etc., and the Boer political prisoners were released early in 1903.

At the trial (1897) of Galishiwe and his men before the High Court of Griqualand, and the trials (1900-3) of the political prisoners of the Anglo-Boer War before the Special (Treason) Court, the Author interpreted in the Native Languages.

The Author also officiated as interpreter in the Ethiopian Case—J. M. Dwane *vs* Gosa, Ngqayiya and Ntsanguni; and in the Kama Inheritance Case—Songo Kama *vs* Ngangizwe Kama. Both were tried by the ~~Natal~~ Natal Court in 1902.

VERSIFICATION.

THE harmony of Kafir verse is dependent upon the regular recurrence of accented and inaccented syllables at certain intervals. The foretone, however, is sometimes passed over for the sake of metre. In other words, the syllable upon which this secondary accent rests, is treated as common, being regarded in some cases as long, and in others, as short. To make rhyme the last two syllables of each verse should correspond. From the situation of the accent the language only appears favourable to two kinds of verse,—the *Trochaic* and the *Amphibrachic*. Most of the other kinds, indeed, with the exception of the *Iambic*, are scarcely formable to the extent of a single foot. The following couplets will serve for illustration.

Trochaic :

Ti'xo ngo'bube'le ba'ko,
Usipi'le i'zwi la'ko.

Amphibrachic :

Uye'za! Uye'za! Um-Gwe'bi omku'lu,
Aba'ntu bobo'na in-Ko'si yezu'lu.

Iambic Catalectic :

Izo'no za'm ndoye'ka,
Ndipo'se pa'mbi kwa'ko.

Amphibrachic-Trochaic :

Kumbu'la u-Ti'xo wa'ko,
Odal' aba'ntu bo'nke.

—Appleyard.

There are two almost insuperable difficulties in the way of composing good hymns in Kafir,—the accent being on

the penultimate of the *root*,—and the paucity of rhyming syllables. Dr. Colenso, in his valuable elementary grammar, says :—“The regular fall of the accent on the penultimate makes the ordinary long, common, and short metres of English Psalmody utterly unsuitable for Zulu hymns.” With this remark I cannot fully concur ; indeed, the learned Doctor, in the next paragraph, seems to contradict himself slightly, for when he affirms “Missionaries *too often* compel the Natives to offend against all the laws of accentuation,” he appears to allow that some Missionaries have composed hymns which have not so offended, and that such is really the case, a single specimen of Trochaic 8's, taken from the Wesleyan Kafir Hymn and Tune book (No. 71), will sufficiently illustrate :

“ *Tixo ! siya ku dumisa ;
Wena uya si vuyisa :
Wena unotando kuti ;
Ngako so dumisa futi.* ”

Many persons who understand the vernacular, will be prepared to admit, that the above lines cannot be much surpassed. No violence is done to the idiom of the language ; the accent throughout is correct, the rhyming syllables are accented alike ; the vowels and parts following are similar in sound ; and the letters preceding the vowels are different ; at the same time, without being hypercritical, it may be affirmed, that with better materials the final syllables could be improved.—*Roberts.*

NAMES OF SOME RESERVED TIMBER TREES

FOUND CHIEFLY IN THE TRANSKEIAN FORESTS.

ENGLISH.	DUTCH.	KAFIR.
Assegaiwood.	Assegaihout.	Umgxina.
Bastard Yellowwood.	Geelhout.	Umkoleya.
Bitter Almond, Red Stinkwood.	Roodstinkhout.	Umdumizulu.
Black Bark.	Swartbast.	Untenatane.
Black Ironwood.	Swart Yzerhout.	Iqqwangxe.
Blackwood.	Swarthout.	Umngqi.
Boer Bean.	Boerboon.	Umgxam.
Buffalo Thorn.	Buffels-doorn.	Umpafa.
Bush Guarri.	Bosch Guarri.	Umgwali.
Camdeboo Stinkwood.	Camdeboo Stinkhout.	Umvumvu.
Candlewood.	Kaarshout.	Itywina.
Cape Ash.	Essenhout.	Umgwenyewezinja.
Cape Beech.	Zuikerbosch.	Isiqwane sehlati.
Cape Box.	Buig-unij-net.	Umgalagala.
Cape Plane, Redwood.	Rodee hout.	Umtentsema.
Cape Sumach.	Pruimbast.	I-N'tekaza.

NAMES OF SOME RESERVED TIMBER TREES—*Continued.*

ENGLISH.	DUTCH.	KAFIR.
Cape Teak.	Kajatenhout.	Umma.
Cat Thorn.	Kat Doorn.	Umnyamanzi.
Ebony.	.....	Nebelele.
Flat Crown.	.....	Umhlandloti nebelele.
Hard Pear.	Roodebesje.	Uqudu.
Hard Pear.	Harde Peer.	Umnonono.
Horse Wood.	Paardepis.	Isifuta.
Kafir Plum.	.....	Umgwenye.
Kafir Tree.	Kafferboom.	Umsintsi.
Knob Wood.	Knopjes-doorn.	Umnungumabele.
Lemon.	Lemoenhout.	Uvete.
Mahogany.	.....	.....
Mimosa.	Doorn boom	Umnga.
Mountain Hard Pear.	Harde Peer.	Umngqangqa.
Quar.	Quar.	Xalalembela.
..... Wild willow?	Roodeblad.	Umdubu.
Real Yellow-wood.	Oprechte Geelhout.	Umceya.

Red Currant.	Bast Taaibosch.	Umlhakoti.
Red Els.	Roode Els.	Umqwashube.
Red Milkwood.	Roode Melkhout.	Umtunzi.
Red Pear.	Roode Peer.	Iqumza.
Red Stinkwood, Bitter Almond.	Roode Stinkhout.	Umdumizulu.
Red Wood, Cape Plane.	Roodehout.	Umtenstema.
Saffran.	Safrican.	Umbovana.
Sagewood.	Saliehout.	Gqwanci.
Septee.	Kinderbesje.	Umbinza.
Silkbark.	Zydebast.	Umnama.
Sneezewood.	Nieshout.	Umtati.
Terblantz.	Beukenhout.	Isavu.
Thorn Pear.	Doorn Peer, wolvedoorn.	Iqumza, Elinameva.
White Ironwood.	Witte Yzerhout.	Umnane.
White Milkwood.	Witte Melkhout.	Umqwashu.
White Pear.	Witte Peer.	Umdakana.
White Wood.	Wittehout.	Umduma.
Wild Chestnut.	Kastanjehout.	Umbaba.
Wild Elder.	Vlier.	Umqwaqu.
Wild Olive.	Olijvenhout.	Umnquma.
Wild Peach.	Spekhout.	Umveti.
Wild Willow.	Wilgeboom.	Umgcunube.
.....	Watter boom.	Umswi.

PUBLICATIONS

IN WHICH REFERENCES ARE MADE TO NATIVE RACES SOUTH
OF THE ZAMBESI, WITH NOTES.

*"To be ignorant of what took place before you were born is always
to be a child."*—CICERO.

Year
when
published.

BOOK.

- 1703 *Account of Cape of Good Hope and Hottentots.*
By W. T. Ryne.
- 1738 *The Present State of the Cape of Good Hope.*
In two volumes. Profusely illustrated. By Herr
Peter Kolben, A.M.
- Note.*—The first volume deals chiefly about Hottentots.
- 1790 *A Narrative of Four Journeys into the Country of
the Hottentots and Caffraria.* By Lieut. William
Paterson, Author of *Journey into the Country
of the Hottentots* (1789), and *Journeys into Caff-
raria* (1777-79).
- 1791 *A Narrative of the Loss of the Grosvenor, East
India-man, which was unfortunately wrecked upon the
Coast of Caffraria on 4th August 1782.* Compiled
from the examination of Mr. John Hynes, one of
the unfortunate survivors. By Mr. George Carter.
Illustrated.

Note.—Chapters 29 and 30 contain some accounts of the Caffrees.

- 1801 *Travels in the Interior of Africa from the Cape of Good Hope to Morocco, from the years 1781 to 1797, through Caffraria, etc., etc.* Translated from the German of Christian Frederick Damberger.

- 1806 *Travels into the Interior of Southern Africa*, in which are described the character and the condition of the Dutch Colonists of the Cape of Good Hope and of the several tribes of nations beyond its limits, etc., etc. By John Barrow, Esq., F.R.C. In two volumes.

Note.—In Vol. I, page 173, Mr. Barrow gives specimens of the Kafir language with synonymous words in that of the Hottentot serving to show how little resemblance they bear to each other, *e.g.*

English	Kafir	Hottentot
Sun ...	Eliang ...	Surrie
Moon ...	Inyango ...	Ka
Stars ...	Imquemqueis	Koro
Water	Amaanzee ...	Kam

This Author is criticised for expressing this view by Lieut.Col. Napier on page 377 in Vol. II, of his work. The latter asserts that the former was apparently no Oriental scholar.

- 1810 *De Kaffers aan de Zuid kust van Afrika, Natuur en Geschiedkundig !* Beschrieven door Lodewijk Alberti, voormals Landdrost van het District Uitenhage.

- 1811 *Description, Physique Et Historique des Caffres.* By Capt. Loudewijk Alberti. Illustrated.

Vol. I

- 1812 *Travels in Southern Africa, in the years 1803-6.* By
Vol. II Dr. Henry Lichtenstein. Translated from the
1815 Original German by Anne Plumptre. In two volumes.

Note.—In the appendix of Vol. I, there are some remarks upon the language of the Koossas, (Xosas), accompanied by a vocabulary of their words. The author states that most of the words were supplied by Dr. Van der Kemp, "u-Nyengana."

- 1820 *Memorials of South Africa.* By Rev. Barnabas Shaw, Wesleyan Missionary.

- 1822 *Travels in the Interior of South Africa.* By William J. Burchell, Esq. In two volumes (2nd vol. in 1824). Numerous Engravings.

- 1827 *Travels and Adventures in Southern Africa.* By George Thompson, Esq.

Note.—On page 186 there are general remarks on Caffer tribes, etc., and on the Fecane and Amazizi. On page 439 will be seen an account of the Ama Kossè, or Southern Caffers, which has been extracted from the manuscript notes of the Venerable Rev. Mr. Brownlee, the founder of King William's Town.

- 1828 *Researches in South Africa, illustrating the Civil, Moral and Religious Condition of the Native Tribes.* By Rev. John Philip, D.D., Superintendent of the Missions of the L. M. S. in the Cape of Good Hope.

Note.—On page 187 is a poem by chief Sicana almost identical with the one attributed to Ntsikana Gaba.

- 1829 *Four Years in Southern Africa.* By Cowper Rose, Royal Engineers.

- 1830 *Humane Policy: Justice to Aborigines of New Settlements.* By Saxe Bannister.

- 1833 *Travels and Researches in Caffraria: describing the Character, Customs and Moral Conditions of the Tribes inhabiting that portion of South Africa.* By Rev. Stephen Kay.

- 1835 *Wandering and Adventures in the Interior of Southern Africa.* By Andrew Steedman. In two volumes.

Note.—They are illustrated with Lithographic and wood engravings.

- 1835 *Narrative of a Residence in South Africa.* By Mr. Thomas Pringle, late Secretary to the Anti-Slavery Society.

Note.—Four years later the poetical work, with notes, by the same Author saw the light: *Afar in the Desert*, and other South African Poems, with a memoir and notes and edited by the late Mr. John Noble, Author of *South Africa, Past and Present*, was published in 1881.

- 1836 *Abstract of the Proceedings of the Board of Relief, appointed with a view to investigate the sufferings, occasioned by the Irruption of the Caffir Tribes into the Colony in 1834-5.*

- 1836 *A Voyage to the Cape of Good Hope towards the Antarctic Polar Circle and round the World: but chiefly into the Country of the Hottentots and Caffers, from the year 1772 to 1776.* By Dr. Andrew Sparrman, of Sweden. In two volumes. Illustrated.

Note.—This gentleman states: "The Caffres do not make a noise with their tongue against the roof of their mouth in speaking, as the Hottentots do, but pronounce their words in a manly and distinct manner, mostly with a strong accent on the penultimate." A waggon was called *i-Nolo*, and little was *Nonane*. On page 27 of Vol. II he says (this was in Dec. 1775):

"At night we came to the upper part of *t' Kurenoi*, or Little Sunday River. We fixed our resting place at the distance of a few gun shots from a clan of bastards or Hottentot-Caffres, who are the off-spring of the mixture of both these nations. They chiefly spoke the Caffre language, but had neither large lips, robust and easy form, nor the black complexion of the Caffres."

- 1836 *Caffre War and Death of Hintsä.* Return to an Address of the Honourable The House of Commons, dated 8th March 1836, for Copies or Extracts of any Despatches which have been received from or addressed to the Governor of the Cape of Good Hope relative to the late Caffre War, and to the Death of Hintsä; also copies of the Instructions given to the Lieutenant Governor of the Frontier Districts. Ordered to be printed by the House of Commons, 30th May 1836.

Note.—This was No. 279. In continuation of the above Return No. 503 was ordered to be printed on 12th July 1837.

- 1836 *Travels and Adventures in Eastern Africa, Descriptive of the Zoolus, their Manners, Customs, etc.* By Nathaniel Isaacs, Esq. In two volumes.
- 1837 *Observation in Western Africa and of a Campaign in Kaffir Land in 1835.* In two volumes. By Gen. Sir. J. E. Alexander.
- 1837 *The Wrongs of the Caffre Nation : a Narrative.* By Justus.
- Note.*—The appendix contains Lord Glenelg's Despatches to the Governor of the Cape of Good Hope.
- 1838 *Narrative of an Expedition into Southern Africa, during the years 1836 and 1837 from the Cape of Good Hope, through the Territories of Chief Moselekatse to the Tropic of Capricorn with a sketch of the recent emigration of the Border colonist.* By Captain W. C. Harris, of Bombay, India.
- Note.*—On the Frontispiece is an engraving of Moselekatse, King of the Amazooloo.
- 1838 *The Record : or a series of Official papers relating to the Condition and Treatment of the native Tribes of South Africa ; Part I., 1649-1720 (incomplete).* By Donald Moodie, Esq.
- 1839 *Notes on South African Affairs.* By Rev. W. B. Boyce, Wesleyan Missionary and author of the *First Kafir Grammar*.
- 1842 *Missionary Labours and Scenes in Southern Africa.* By Rev. Moffat, 23 years an Agent of the London Missionary Society in Africa.
- Note.*—It was dedicated to Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Coburg and Gotha, etc. His Royal Highness was the Royal Consort of our late Illustrious Queen Victoria.
- 1843 *The Cape of Good Hope and the Eastern Province of Algoa Bay, etc.* By John Centlivres Chase, a settler of 1820. Edited by Joseph. S. Christophers.

- 1844 *A Narrative of a Visit to Mauritius and South Africa.* By Rev. James Backhouse. Illustrated.
- 1846 *Memoir respecting the Kaffers, Hottentots, Bosjemans, of South Africa.* By Lieut-Col. Sutherland, 2nd Regiment Bombay Light Cavalry. In two volumes.
- 1847 *Correspondence with the Governor of the Cape of Good Hope relative to the State of the Kafir Tribes on the Eastern Frontier of the Colony.* Presented to both Houses of Parliament by command of Her Majesty.
- Note*—Several Despatches were from time to time presented, that is, in February 1847 *; February 1848; July 1848; May 1849; August 1850; February 1851; March 1851; May 1851 and June 1851.
- 1847 *Auto-Biographical Memoir of Sir John Barrow,* including reflections, observations and reminiscences.
- Note.*—Contains a portrait of the Author, notices and observations on the Cape Colonists, the Kafirs, Hottentots, and Bosjesmans, This volume supplements the Travels. See page 141.
- 1848 *Five Years in Kafirland with Sketches of the Late War in the Country.* By Harriet Ward. In two volumes.
- 1848 *Journal of a Residence at the Cape of Good Hope, with Excursions into the Interior, and Notes on the Natural History, and the Native Tribes.* By Chas. J. F. Burnbury, F.L.S.
- 1849 *The Kaffirs Illustrated: with sketches of scenery in the Zulu Country, Natal, and the Cape Colony.*

* On page 6 will be seen some Regulations for the promotion of Agricultural Improvement among the Fingoes and other persons of colour in the Division of Victoria East when Mr. H. Calderwood was Civil Commissioner.

On the same page also appears a Statement of Prizes, *e. g.* "Most respectably and decently dressed man throughout the year," First prize £1, second prize 10s. The same prizes for women.

- 1849 Litho-plates and engravings, with descriptions.
By George French Angas, Esq.

Note.—The plates include sketches of kraals, Hottentots, Kaffirs, Zulus, Malays and Half-Castes, portraits of Panda and other chiefs, and of the Author.

- 1850 *Excursions in Southern Africa, including a History of the Cape Colony; an Account of the Native Tribes, etc.* By Lt. Colonel E. Elers Napier, lately employed on Special Service in Kafirland. In two volumes.

Note.—This work is dedicated to the late Lt.-Gen. Sir Benjamin d'Urban, G.C.B., etc, etc., whose bust appears on the *Frontispiece*.

The last Chapter in vol. I is on the Fingoes; and on page 159 appears an engraving of Maqoma, taken in 1834. A Genealogy of the Kafir Chief of the Amaxosa Race appears on page 191 of the same volume.

- 1852 *A Feature of South African Frontier Life, based upon the Wanderings of a Frontier Family, but embracing a Complete record of the Kafir War of 1850-1851.* By Mr. M. B. Hudson, a resident in a frontier family.

- 1852 *A Narrative of the Kafir War of 1850-51-52.*
By R. Godlonton, Esq., M.L.C., and Edward Irving, J.P.

- 1852 *Narrative of an Exploratory Tour to the North East of the Colony of the Cape of Good Hope.* By the Revs. T. Arbousset and F. Dumas, of the Paris Missionary Society.

Note.—It was translated from the French of the former by Rev. John C. Brown, Minister of the United Presbyterian Congregation, Aberdeen, Scotland.

- 1852 *The Cape and the Kaffirs, or Notes of Five Years' Residence in South Africa.* By Mr. Alfred W. Cole.

Note.—On the *Frontispiece* is a portrait of Maqoma.

- 1852 *The Report from the Select Committee on the Kafir Tribes ; together with proceedings of the Committee, and Minutes of Evidence.* (Communicated from the Commons to the Lords.)

Note.—The Right Hon. Henry Labouchere was chairman of this Committee.

- 1853 *The Kat River Settlement in 1851, containing the substance of Evidence given before the Commission for investigating the Rebellion ; together with an Appendix, relative to the state of the Hottentots in the years 1834-7.* By Mr. John Green, formerly a of Hertzog.

- 1853 *Proceedings of the Commission appointed to inquire into the Past and Present State of the Kafirs in the District (?) of Natal.* (Six parts in one 1852-3.)

- 1854 *The Kafir, the Hottentot and the Frontier Farmer :* passages of missionary life from the Journals of the Venerable Archdeacon Merriman. Illustrated.

Note.—On the *Frontispiece* is a portrait of Kreli (Sarili) his wife and Counsellor. Archdeacon (afterwards Bishop) Merriman was the father of the Hon. John. X. Merriman, M.L.A.

- 1854 *Kaffraria and its Inhabitants.* By the Rev. Francis Fleming, M.A., chaplain to Her Majesty's Forces in King William's Town.

Note.—This book is dedicated to Robert Gray, D.D.,* Lord Bishop of Cape Town. On page 85 appears an engraving of Chiefs Umhala, Kreli and Cobus Congo ; and on page 110 a picture of the interview of Bishop Gray and Rev. F. Fleming with Umhala at Fort Waterloo, August 1850. A group of Kafir chiefs appears on the *Frontispiece*.

- 1855 *Ten Weeks in Natal.* A journal of a first tour of visitations among the colonists and Zulu Kafirs of Natal. By Bishop Colenso.

- 1855 *Life with the Zulus of Natal.* By Rev. G. H. Mason, Author of *A Mission Tour* (1862).

* The first Anglican Bishop in this country.

- 1856 *Southern Africa.* A geography and natural history of the country, colonies and inhabitants, from the Cape of Good Hope to Angola, together with notices of their origins, manners, habits, customs, traditions, superstitions, religions, usages, languages, past and present conditions, manufactures, weapons, etc., etc. By Rev. F. Fleming, M.A., author of *Kaffraria and its Inhabitants*.

Note.—This book is dedicated to Sir George Grey. An engraving of the Kafir chief Siwani, his Tambookie wife, counsellor, and counsellor's son, appears, on page 212.

- 1856 *Correspondence of Lieut-General the Hon. Sir George Cathcart, K.C.B.,* relative to his military, operations in Kaffraria until the termination of the Kafir War, and to his measures for the future maintenance of peace on that frontier, and the protection and welfare of the people of South Africa.

- 1857 *The Kafirs of Natal and the Zulu Country.* By Rev. Joseph Shooter, Curate of Holy Trinity and St. Mary's, Guildford, and formerly of Albert, Natal.

Note.—There is an appendix containing a List of Tribes.

- 1857 *Treaties with Native Chiefs, 1803-54; also Sir George Grey's Correspondence on South African Affairs.*

- 1857 *History of the Basutos of South Africa.* By the Special Commissioner of the Cape Argus.

- 1857 *Missionary Travels and Researches in South Africa.* By Dr. D. Livingstone.

- 1858 *Compendium of Kafir Laws and Customs.* By Col. John Maclean.

Note.—The contributions were mostly furnished by Rev. H. H. Dugmore; J. O. Warner, Esq., Tembu Agent; Charles Brownlee, Esq., Griqua Commissioner and John Ayliff, Esq.

1858 *Caffres and Caffre Missions*, with preliminary chapters on the Cape Colony as a field for emigration and basis of missionary operation. By Rev. H. Calderwood.

1858 *Sporting Scenes amongst the Kufirs of South Africa*. Illustrated. By Mr. Alfred. W. Drayson.

1858 *Adventures of Mrs. Colonel Somerset, in Caffraria, during the War*. Edited by J. D. Fenton, Esq.

1860 *The Story of my Mission in South Eastern Africa*, comprising some account of the European Colonists, with extended notices of the Kafir and other native tribes. By Rev. William Shaw.

Note.—Rev. W. Shaw was the first Wesleyan Missionary in this country.

1860 *Travels in Eastern Africa*; with the narrative of a residence at Mozambique. In two volumes. By Mr. L. McLeod.

1861 *The Basutos*: or twenty-three years in South Africa. By Rev. Eugene Casalis of the Paris Missionary Society.

1861 *The Auto-Biographical Memoir of Petrus Barchardus Borchers*, Esq., late C.C. and R.M., Cape Division.

Note—This book is dedicated to Sir George Grey. References are made to Bushmen, Bastard Hottentots, Koras or Koranahs, Beriquas or Bechuanahs.

1861 *A Popular Account of Missionary Travels and Researches in South Africa*. By Dr. Livingstone.

1863 *Zulu Land; or, Life among the Zulu-Kaffirs of Natal and Zululand* (1847-62). Map and Illustrations. By Rev. Lewis Grout, for 15 years a Missionary of the American Board in South Africa.

Note.—This book contains an Historical Introduction, Chapters on Zulu-Kafir Law and Government, Language and Literature, etc.

- 1864 *Speeches, Letters, and Selections from Important Papers of the late John Mitford Bowker, Esq., some years Resident and Diplomatic Agent with certain Kafir and Fingo Tribes.*

Note.—Mr. Bowker had intercourse with Pato, Cobus and Kama. On page 39 will be found a "Declaration of the Fingo Chiefs residing under British protection at Fort Peddie with regard to their relations to the Kafirs." It was signed by Mhlambiso, Njokweni, Ngwekazi and Mabandla.

- 1865 *Proceedings of, and Evidence taken by, the Commission (Cape) on Native Affairs.*

Note.—Rev. Tiyo Soga is the only Native who furnished a Report to this Commission. Contrast this fact with the number of natives who gave evidence before the Commission of 1883.

- 1865 *Narrative of the First Introduction of Christianity among the Barolong Tribes, etc.* By Rev. S. Broadbent, Wesleyan Missionary.

- 1866 *Reminiscences of a Frontier Armed and Mounted Police Officer in South Africa.* By Mr. Edward Wilson, Sub-Inspector.

- 1868 *Nursery Tales, Traditions, and Histories of the Zulus, in their own words with a translation into English and notes.* By the Rev. Canon Callaway, M.D.

- 1871 *Ten Years North of the Orange River.* A story of everyday life and work among the South African tribes. From 1859 to 1869. By Rev. John Mackenzie, of the London Missionary Society. Illustrated.

Note.—Chapter IV deals of the "Griquas or Half-Caste Hottentots," Chapter XVI. of Moselekateo. The Appendix is "On the Races of Southern Africa."

- 1872 *The Diamond Diggings of South Africa.* By C. A. Payton, Esq.

- 1872 *Die Eingeborenen Sud-Afrika's Ethnographisch und Anatomisch.* Beschrieben von Dr. Gustav Fritsch.

Note.—This is an excellent book on the Aborigines of South Africa. Amongst its numerous pictures, are those of chiefs Sandile and Maqoma, and four of the principal Counsellors of Sandile. On page 94 appears the Genealogy of the Kafir chiefs up to 1858. It is a pity this book is not yet translated into English.

Another book by the same author contains various and numerous lithographic illustrations of South African Aborigines.

- 1873 *Report and Evidence of Commission on Native Laws and Customs of the Basutos.*

- 1874 *Eastern Africa as a field for Missionary Labour.*
By Rt. Hon. Sir Bartle Frere.

Note.—*The Life and Correspondence of Sir Bartle Frere* (1895) in two volumes, has been written by John Martineau, author of *The Transvaal Trouble: how it arose* (1896).

- 1874 *Memoir of the Rev. William Shaw*, late General Superintendent of the Wesleyan Missions in South Africa, Edited by his oldest surviving friend with portrait, map and views.

- 1875 *Life History of Dr. Livingstone and the Wonders of Africa.* Illustrated.

Note.—There is a Portrait of Dr. Livingstone on the *Frontispiece*.

- (?) *Fifteen Months among the Kaffirs.* By Mr. E. W. Phillips. Illustrated by Mr. W. F. Barrow.

- 1875 *Among the Zulus and Amatongas ; their language and customs, and the country products, climate, wild animals, etc.* By David Leslie. Edited by Hon. W. H. Drummond.

- 1875 *Robert Moffat*, the missionary hero of Kuruman. By Rev. David J. Deane, author of *Martin Luther the Reformer.* Illustrated.

Note.—The illustrations include portraits of the venerable missionary, Robert Moffat (*Frontispiece*), his wife, Mrs Mary Moffat, Africaner, and Dr. Livingstone.

- 1875 *Langalibalele and the Amahlubi Tribe*: Remarks on the trials of the chief, his sons and induna (Parliamentary Paper). By Bishop J. W. Colenso, D.D., Bishop of Natal.

- 1876 *Geschiedenis van den Oranje-Vrijstaat* in verband met eene korte Geschiedenis der Aangrenzende Kolonien, vooral der Kaap Kolonie, volgens be-zworen verklaringen der Voortrekkers en de Archi-even, Documenten en Proclamatien. Met Schetsen en Kaarten opgeluistered. Door Den Heer H. J. Hofstede Jr., Vrederechter van den O. V. Staat.

Note.—On the *Frontispiece* appears a photograph of the late Sir Christoffel Brand, (the first President of the then Free State). Some of the important documents, appearing in this book, were signed by Native Chiefs, chiefly Basutos.

- 1877 *Correspondence respecting the War between the Transvaal Republic and Neighbouring Native Tribes* (1875-76). With two maps. (Parliamentary Paper.)

Note.—Contains (1) Correspondence respecting Cetywayo, Lobengula, Moshesh, Sikukuni, Langalibalele, Transvaal-War with Sekukuni; and Letter from Khama praying for protection against the Transvaal Boers, etc.

(2) Further Correspondence (Five Parl. Papers, 1882-83). Disturbances between Montsioa and Moshette, etc.

(3) Further Correspondence (six Parl. Papers 1894-85). Treaty with Montsioa, etc.

(4) Further Correspondence (Five Parl. Papers 1885-86). Barolong Territory, Cession of Territory by Lobengula and Khama; interviews with Sechele and other Chiefs, etc.

- 1878 *Camp Life and Sport in South Africa*: Experiences of Kafir warfare with Cape Mounted Rifles. By Thomas J. Lucas, late Capt. C.M. Rifles. Illustrated.

- 1878 *South Africa*. By Anthony Trollope, Esq. In two volumes.

Note.—Chapter XII vol. 1 is on Kafir schools; chapters XVII and XVIII on Zulus and Langalibalele, respectively.

- 1878 *Tiyo Soga*: a Page of South African Mission work. By Rev. John A. Chalmers. *Sec. ed.*

Note.—This is a very valuable work which should be on the bookshelf of every South African Native.

- 1879 *The Zulus and Boers of South Africa.* By Robert James Mann, Esq., M.D., late Superintendent of Education in Natal.

- 1879 *The Uncivilized Races of Men in all Countries of the World*; being a comprehensive account of their manners and customs and of their physical, social, mental, moral, and religious characteristics. By Mr. J. G. Wood, M.A., F.L.S. In two volumes.

Note.—On page 209 of volume I will be seen a picture of Diugaan; on page 117 of N'Goza's, Tembu Chief; and on page 121 Panda's Military Review.

- 1879 *British Rule in South Africa.* Illustrated in the story of Kama and his tribe, and the war in Zululand. By Rev. W. C. Holden, author of *Kaffir Races*, etc.

Note.—On page 2 is a portrait of Kama, the first Christian chief, and on page 52 that of William Shaw Kama.

- 1879 *Zululand and the Zulus*; their history, beliefs, customs, military system, home life, legends, etc. By J. A. Farrer.

- 1880 *Friends and Foes in the Transkei.* By Helen M. Prichard.

- 1880 *History of the Zulu War and its Origin.* By Miss Frances E. Colenso, assisted in those portions of the work which touch upon military matters by Lieut-Col. Edward Durnford.

Note.—Chapters II and III deal with Langalibalele and his trial.

- 1880 *Cetshwayo's Dutchman*, being the private journal of a white trader in Zululand during the British invasion. By Cornelius Vijn. Translated from the Dutch and edited with preface and notes by the Right Rev. J. W. Colenso, D.D., Bishop of Natal.

Note.—On the *Frontispiece* is a portrait of Cetywayo.

- 1880 *The Catholic Church and the Kafir.* A brief sketch of the progress of Catholicity in South Africa, and the prospects of extensive Catholic Missions on the point of being founded for the Natives of British Kaffraria. By the Right Rev. Dr. Ricards, Bishop of Retimo and Vicar-Apostolic of the Eastern Vicariate of the Cape Colony.

Note.—1. Chapters III and IV deal respectively with the frontier Kaffirs, and laws, customs and superstitions of Tembu Kaffirs.

2. In the former chapter, page 16, the author remarks: "They (the Kaffirs) seem, at no distant period to have advanced from the interior of Africa, driving before them or else exterminating the (other) native races, and especially the Hottentots and Bushmen. Finally they settled in the South Eastern part of the Continent. From the Hottentots they borrowed the peculiar sound in their language called the 'click.' This is the more likely, as the sound is almost unknown in the utterance of the Bechuanas, who were more removed from contact with the Hottentots than Frontier Kaffirs."

- 1880 *Some Principles of Native Government Illustrated, and the Basuto Petitions Considered.* By J. M. Orpen, Esq.
- 1880 *Two Lectures on South Africa.* By J. A. Froude, Esq.
- 1880 *A Sketch of the Kafir and Zulu Wars: Guadana to Isandhlwana.* By Capt. Henry Hallam Parr, Military Secretary to H. E. Sir Bartle Frere.
- 1881 *The History of the Battles and Adventures of the British, the Boers and the Zulus, etc., in Southern Africa, from the time of Pharaoh Necho to 1880; with copious chronology.* By Duncan Campbell Francis Moodie, Esq. In two volumes. Illustrated.
- 1881 *Blacks, Boers and British: A three-cornered problem.* By F. Reginald Statham, author of *South Africa as it is* (1897), and *Paul Kruger and his Times* (1898).

- 1882 *Zululand and Cetyewayo*, containing an account of Zulu customs, manners and habits. Illustrated. By Capt. W. R. Ludlow.

Note.—Portrait of Cetyewayo.

- 1882 *A Defence of Zululand and its King*. By Lady Florence Dixie, author of *In the Land of Misfortune*.

- 1882 *Africana: or, the Heart of Heathen Africa*. By Rev. Duff MacDonald, M.A., B.D., late of the Church of Scotland Mission, Blantyre, East Central Africa. In two volumes.

Note.—Vol. I deals of native customs and beliefs and Vol. II of Mission life.

- 1882 *Savage life*. By Mr. Frederick Boyle, author of *Camp Notes* and *To the Cape for Diamonds, a Story of a Digger's Experience in South Africa* (1878)

- 1883 *Day Dawn in Dark Places: A story of wanderings and work in Bechwanaland*. By Rev. John Mackenzie, Tutor of the Moffat Institution, Kuruman. Illustrated.

Note.—The book describes primitive native life. On page 149 will be seen an engraving of an interview between Dr. Livingstone and Sebetwane. On page 222 appears a portrait of Sekhome and his Council. Rev. Mackenzie was the son-in-law of Dr. Livingstone. Shortly before the death of the former veteran missionary the writer had the good fortune to be a listener at an interview between Rev. and Mrs. John Mackenzie and Chief Bathoen and his Chieftianess. This was at Dr. Mackenzie's house at Kimberley.

- 1883 *A Sketch of Modern Languages of Africa*, accompanied by a language map. By Advocate Robert Needham Cust. In two volumes.

- 1883 *Through the Zulu Country*. By Bertram Mitford.

- 1883 *Report and Proceedings, with Appendices, of the (Cape) Government Commission on Native Laws and Customs.*

Note.—History of the Pondomise Tribe p.p. 403-9; Baca Tribe p. 410; and of the Tembu Tribe, p.p. 411-2. On pages 411-3 there is a genealogy of the Kafir Tribes; on page 414 appears a genealogy of Kafir Tribes up to 1893 compiled by W. Hammond Tooke, Esq., and on the next page there is a historic sketch of the tribes anciently inhabiting the Colony of Natal as then bounded (1864) and Zululand, supplied by the Sir T. Shepstone, K.C.M.G., (Somtsewu), who also supplied the sketch map of Natal appearing on page 427 showing the afore-mentioned 94 tribes and the lands occupied by them previous to 1812, at which date their disturbance by chief Chaka was commenced. The members of the Commission were: Sir Jacob D. Barry, President, Hon. Charles Brownlee, Wm. Buchanan Chalmers, Esq., Rev. James Stewart, M.D., Walter E. Stanford, C.B., the late Sir Thomas Upington, Jonathan Ayliff, Esq., Sir William Bisset Berry, Emile S. Rolland, Esq., M.A., Sir Richard Solomon, K. C., K.C.M.G., C.B.; the late J. Noble, Esq., was Secretary.

The Commission was appointed during the Scanlen Ministry when the Hon. J. W. Sauer was the then Secretary for Native affairs.

- 1883 *The Basutoland Records*: Copies of official documents of various kinds, accounts of travellers collected and arranged by order of the Hon. J. W. Sauer, Esq., then Secretary for Native Affairs. By Dr. Theal, then first clerk in the Native Affairs Department. In three volumes.

Note—Vol. I covers the period 1833-1852; vol. II 1852-1861; and Vol. III 1862-1868. In these Records some interesting references are made regarding the Abembos (Fingoes). In vol. II pages lxxix to lxxii, will be found genealogies of (a) family of Mohlomi (b) Moshesh (c) Hlubi chiefs, (d) Badlongwa chiefs and (e) of Barolong chiefs.

- 1884 *The Ruin of Zululand*: an account of British doings in Zululand since the invasion of 1879. By Miss Frances Ellen Colenso. In two volumes. It is a sequel to *The History of the Zulu War*, by Frances Ellen Colenso and Lient-Col. Edward Durnford.

- 1884 *Amazulu*: The Zulus; their past history, manners, customs and language, with observations on Zululand since the war. By Canon T. B. Jenkinson.

- 1884 *South Africa: a Sketch-Book of Men, Manners, and Facts.* In two volumes. By J. Stanley Little.

Note.—The contents include the Natives—Kafirs, Zulus, and other Tribes; Native difficulties and perplexities; the Malays and coolies; Native labour; missionaries, Kafir habits, Costumes, superstitions, eccentricities and dialects.

- 1884 *What I saw in Kaffirland.* By Sir S. Lakeman.

- 1885 *The Complete Story of the Transvaal.* From the Great Trek to the Convention of London. With an appendix comprising ministerial declarations of policy and official documents. By John Nixon, Esq., author of *Among the Boers*.

Note.—General references are made to the native inhabitants of the Transvaal, Bechuanaland and Swaziland, etc.

- 1885 *Our South African Empire.* By William Greswell, M.A., F.R.C.I. In two volumes.

Note.—Both were inscribed to the honoured memory of the late Rt.Hon. Sir H. Bartle Frere, Bart, etc. The second volume concludes with a chapter on the education of the South African Tribes. In this chapter brief mention is made of Mr. J. Tengo-Jabavu.

- 1885 *The Lives of Robert and Mary Moffat.* By their son, Rev. J. S. Moffat, of the London Missionary Society.

- 1887 *Austral Africa; loosing it, or ruling it.* Being incidents and experiences, in Bechuanaland, Cape Colony. By Rev. John Mackenzie, of the London Missionary Society, British Commissioner in Bechuanaland. In two volumes. Profusely illustrated.

Note.—On the *Frontispiece* of both volumes appears a photograph of the far-seeing missionary. Book I in volume I deals of "Illustrations of native life and European Expansion." Chapter II treats of the History of the Batlapins from 1802-1884 and Chapter III of the History of the Barolongs from 1812-1884. The Genealogy of Batlapin Chiefs from Puruhutshwane to the present (1903) living representatives, appear on page 43; while that of the Barolong Chiefs, from Tau to the present (1903) living representatives will be seen on page 56.

In vol. II on the *Frontispiece* is a portrait of General Sir Charles Warren, while that of Chief Khame is on page 199.

May the day not be far distant when the services of these great missionaries will be appreciated in their true worth by the aboriginal African!

- 1887 *A History of Methodism and of Methodist Missions in South Africa.* By the Rev. W. Clifford Holden, author of *History of Natal* and *The Orange River Sovereignty* (1855) and of *The Past and Future of the Kaffir Races** (1866), i.e., their history, manners, and customs and the means needful for their preservation and improvement.

Note.—References are made to the late old Kama and William Shaw Kama, of the Amagqunukwebe tribe, and to the Revs. Johannes Mahonga and Nathaniel Matebule, whose portraits are given. There is also a short history of the Amagqunukwebe Tribe.

- 1887 *Letter from Wesleyan Missionary Committee on Complaints from Chief Montsiona, of Mafeking.*

- 1887 *Incwadi Yami, or twenty years' personal experience in South Africa.* By Dr. J. W. Mathews. Illustrated.

Note.—On page 36 appears a portrait of Cetywayo.

- 1887 *The Autobiography of the late Sir Andries Stockenström, Bart.,* sometime Lieut.-Governor of the Eastern Province of the Colony of the Cape of Good Hope. Edited by his son-in-law the Hon. C. W. Hutton, M.L.C. In two volumes.

- 1887 *Lovedale: Past and Present.* A register of two thousand names. A record written in black and white, but more in white than black. "It is nothing, if it is not truth." With a European roll.

Note.—If the other Native Training Schools would follow the example of Lovedale and publish a book, similar to the above, about themselves, it would be an easy matter to refute the thousand and one lies which one often hears about the mis-chief or crime (?) attributed to the 'school' or 'educated' native.

The author ventures to state, without fear of contradiction, that not more than half-a-dozen natives, trained at a Missionary Institution, are ever arraigned annually before the Superior Courts of Justice in this Colony. The culprits are illiterate natives and those who have not attained Standard V.

* On page 146 is a list of Kafir Chiefs up to 1858, and reference to the Kafir language is made on pages 354 to 369.

- 1888 *The Annals of Natal, 1495 to 1845.* By John Bird, Esq., late of the Civil Service, Natal. In two volumes.

Note.—1. On page 124 Vol. I will be found historic sketches of 94 Abambo Tribes who were the inhabitants of the Territory (now Colony of) Natal, during the time of Jobe, father of Dingiswayo, before the extermination of the Native Tribes by Tshaka 1760—1828.

2. The following extract, with emendations, is one of the 94 sketches referred to in the foregoing note:

The Ama-Bele Tribe were originally under different chiefs, such as Mdingi, Qunta, Jojo, Malinga, Shugu, Ndabezita, Mabungane, Langa, and Lupalule. Their ancient residence was from the Junction of the Sunday's River (i-Ndaka) on the Tugela, below Jobo's Kop (Intaba yase Lenge), to Buffalo's River, up to the slopes of the Biggarsberg (Intaba yase Zinduneni) to Klip River to its junction, down the Tugela to the mouth of the Sunday's River. They were first driven by Matiwane on his escaping with his tribe from the attacks of Tshaka. The majority of these chiefs and tribe found their way to the Cape Frontier, where they were received by the Frontier Kafirs as servants. They were (together with some of the other Abambos) emancipated by Sir Benjamin Durban, then the Governor of the Cape, from this condition in the Kafir war of 1834-35; and the sons of some of these chiefs are now to be found among the Fingoes in the Cape Colony.

The representatives of this tribe in the Colony of Natal are Mcindo and Mdomba, the son of Qunta, but these latter people are collections from other tribes.

Another portion of the tribe fled into Basutoland and Herschel.

The Tribe of Abakwa Miya, under Renqwa, is one of the sections of The Amabele Tribe.

The other sections or clans are Ntyangasi or Sonani (1), Dlambulo, Jwara (2), Dongwe (3), Memela (4), Nyamazana, Kuboni (5).*

The term Amabele signifies "people of mercy." The Amabele in their passage to the South drove the Amatola before them.

3. For Native Laws and Customs see pages 421-6.

- 1888 *Sunny Fountains and Golden Lands: Pictures of Missionary life in the south of the Dark Continent.* By Rev. Arthur Brigg, Wesleyan Missionary.

- 1888 *A Contribution to South African Materia Medica, chiefly from Plants in use among the Natives.* By Mr. Andrew Smith, M.A.

- 1888 *Correspondence respecting Affairs of Pondoland, 1884-88 (three Parliamentary Papers).* With Maps.

Note.—Relating to tribal raids and disturbances which resulted in the annexation of the territory to Cape Colony (1894).

* (1) The Makuhalos or the Bud-M'helles; (2) The Kakazas or the Sogas; (3) The Ntsikos or the Makapelas; (4) The Makiwapes; (5) The Mabandlas or the Dingiswayos.

- 1888 *Among the Cape Kaffirs.* By E. Glanville, Esq., author of *South African Gold Fields.*
- 1889 *My Life in Basutoland: a story of Missionary enterprise in South Africa.* By Rev. Eugene Casalis, of the Paris Missionary Society. Translated from the French by Mr. J. Brierley, B.A.
- 1889 *Matabeleland and the Victoria Falls: a naturalist's wanderings in the interior of South Africa.* By Frank Oates, F.R.G.S. Edited by C. G. Oates, B.A.
Note.—On page 415 there is a list of native words and phrases.
- 1890 *Report of the Liquor Laus Commission, 1859-1890,* with minutes of proceedings, minutes of evidence and appendices.
Note.—The members of Commission were: The Hon. Mr. Justice. C. G. Maasdorp, President; Hon. Sir Thos. Scanlen, K.C.M.G., M.L.A., Hon. R. P. Botha, M.L.C., Hon. Alex. Wilmot, M.L.C., Hon. J. H. Hofmeyr, M.L.A., J. S. Marais, Esq., M.L.A., B. H. Holland, Esq., C.C.R.M., Fort Beaufort, and Rev. Nendick Abraham, Wesleyan Minister (who is this year, 1903, President of the S.A. Wesleyan Conference). Ernest F. Kilpin, Esq., was Secretary.
 Several natives gave evidence before this Commission and it was appointed by the second Sprigg Ministry.
- 1890 *Eight Years in Kaffraria 1882-90.* By Archdeacon Alan Gibson.
- 1890 *Correspondence relating to the Affairs of Natal and Zululand, Cetywayo, and Adjacent Territories.* (23 Parl. papers—1882-90.)
- 1891 *A Romance of the Cape Frontier.* By Mr. Bertram Mitford.
- 1891 *South Africa from Arab Domination to British Rule.* Edited by R. W. Murray, Esq., F.R.G.S.
- 1891 *Rambles in South Africa, the Cape, Natal and Transvaal.* By Rev. Dr. Campbell, F.S.Sc.
Note.—It is dedicated to Sir Donald Currie, K.C.M.G. & M.P.

- 1891 *Results of a Census of the Colony of the Cape of Good Hope*, as on the night of Sunday, the 5th April, 1891.

Note.—Mr. Henry De Smidt was the Director of the census and the report was submitted to the Hon. J. W. Sauer, then Colonial Secretary, in the first Rhodes Ministry.

The First British South African Census will be held in April 1904.

- 1891 *Pambaniso ; A Kafir Hero : or scenes from savage life*. An historical Kafir tale. By Mr. Thomas Ross Beattie, author of *A Ride through the Transkei*.

Note.—It is profusely illustrated. The following important pictures appear : 1. Umdubuko, who was the son of Umzukela, the grandson of Rarabe, p. 28. 2. Sandile, p. 50. 3. Kafir Witch Doctor, p. 16. 4. Ukuxentsa Dance, p. 25. 5. Umdudo Dance, p. 55. 6. Abakweta at home, p. 216. 7. Intonjane Dance, *Frontispiece*. 8. Sarili, p. 191 ; and last but not least, 9. Nongqause and Nonkosi, the two prophetesses, p. 225.

- 1891 *Fourteen Years in Basutoland : A sketch of African Mission life*. By Canon Widdicombe, Rector of St Saviour's, Thlotse Heights.

Note.—On page 206 appears a portrait of Jonathan Molapo.

- 1891 *Delgoa Bay : its Natives and Natural History*. By Signor Rose Monteiro.

- 1892 *The Life and Times of Sir George Grey, K.C.B.*, By William Lee Rees, Esq., M.H.R., New Zealand, and L. Rees, Esq. In two volumes.

Note.—In vol. II. page 345 appear letters from African Chiefs : Moselekatsa, George Moroka, Samuel Moroka, and Cheiftainess Ema Sandile, etc.

On the *Frontispiece* of both volumes are portraits of the good and large-hearted statesman.

- 1892 *The Ruined Cities of Mashonaland : being a record of excavation and exploration in 1891*. By J. Theodore Bent, Esq., F.S.A., F.R.G.S ; with a chapter on the orientation and mensuration of the temples by R. M. W. Swan, Esq. Copiously illustrated.

- 1892 *The Dark Land and other Poems.* By Alick Mashlum.

- 1893 *Short Papers chiefly on South African Subjects.* By the late Mr. Andrew Smith of St. Cyrus, M.A.
Note.—Mr. Smith was connected with the Lovedale teaching staff for many years.

- 1893 *Illustrated Official Handbook of the Cape of Good Hope.* By the late John Noble, Esq., C.M.G.

Note.—It is profusely illustrated. Amongst others the following illustrations appear :—

Sir Andries Stockenstrom	...	...	page	181
Mr. John Fairbairn	...	...	"	184
Kreli (Sarili)	...	...	"	186
Sir George Grey	...	...	"	187
Mr. Saul Solomon	...	...	"	188
Mr. William Porter	...	...	"	188
Sir J. C. Molteno	...	...	"	190
Sir H. B. E. Frere	...	...	"	192
Cetywayo	...	...	"	194
Moshesh	...	...	"	414

- 1893 *Among Boers and Basutos : The story of our life on the frontier.* By Mrs. Barkly, wife of the late Mr. A. C. S. Barkly, C.M.G.

- 1893 *My Mission Tour in South Africa : A record of interesting travel and Pentecostal blessing.* By Rev. Thomas Cook, Wesleyan Evangelist.

- 1893 *Through Matabeleland : the record of ten months' trip in an ox-wagon through Mashonaland and Matabeleland.* Illustrated. By Col. Joseph Garbett Wood, M.L.A.

Note.—On page 44 appears a portrait of King Lobengula, and on the *Frontispiece* that of Col. Wood.

- 1893 *The Sacred City of the Ethiopians.* By Theod. Bent, Esq.

- 1894 *Three Years with Lobengula, and experiences in South Africa.* By J. Cooper-Chadwick, Esq., of Methuen's Horse.

- 1894 *Lovedale, South Africa.* Illustrated by 50 views from photographs with introduction. By Rev. James Stewart, D.D., M.D., Hon. F.R.G.S.

Note.—It was dedicated to the Rt. Hon. Sir George Grey, K.C.B. &c. "under whose Administration and by whose aid the first steps were taken to teach the arts of civilized life to the native races of South Africa."

- 1894 *The Downfall of Lobengula: the cause, history, and effect of the Matebele war.* By W. A. Mills and L. T. Collingridge. Contributions by Major P. W. Forbes, Major Sir John C. Willoughby, Bart., Mr. H. Rider Haggard, Mr. F. C. Selous, F.Z.S., and Mr. P. B. S. Wrey, A.M.Inst.C.E. Copiously illustrated.

- 1895 *Twenty Years in Khama's Country and pioneering among the Batawana of Lake Ngami.* Told in the letters of Rev. J. D. Hepburn of the London Missionary Society. Edited by C. W. Lyall, Esq. Illustrated.

Note.—The following portraits appear:—
Rev. J. D. Hepburn *Frontispiece*; Khama, page 15; four of the Evangelists who went to the Lake, page 28.

- 1895 *The History of the English Church and People in South Africa.* By Canon A. Theodore Wirgman, B.D., D.C.L., Vice-Provost of St. Mary's, Collegiate School, Port Elizabeth.

- 1895 *The Colony of Natal, an official illustrated hand-book and railway guide.* By J. Forsyth-Ingram, Esq., author of *The Land of Gold and Ivory*, etc.

- 1895 *Stanford's Compendium of Geography and Travel in Africa.* By H. H. Keane, F.R.G.S., author of *Asia*, etc. Illustrated. In two volumes.

- 1895 *South Africa: A study in colonial administration and development.* By Advocate W. Bassil Worsfold, M.A.

Note.—Chapters II and V are on “Kafir Wars” and “Natal and the Kafir Problems” respectively.

- 1895 *Memories of Mashonaland.* By the late Rt. Rev. G. W. H. Knight-Bruce, sometime Bishop of Mashonaland.

Note.—An excellent photograph of Chief Khamè, Rev. J. S. Moffat, Mr. Sesa and a Councillor appears on the *Frontispiece*.

- 1895 *Kafir Stories.* By William Charles Scully, Esq., of the Cape Civil Service.

- 1895 *Three Great African Chiefs: (Khámè, Sebelè and Bathoeng).* With Portraits. By Rev. Edwin L. Lloyd of the London Missionary Society. (Second Edition.)

Note.—(1) On the *Frontispiece* appears a portrait of Khamè Sekhome, the only son and heir of Chief Khámè. Bathoeng's on page 139 and Sebele's on page 196.

(2) These three chiefs were the last Africans who had an audience with Her Late Majesty, Victoria the Good.

(3) As far as possible the names of the Chiefs and tribes of the Bamangwato, the Bangwaketse and the Bakwena are given in this book.

- 1895 *Correspondence respecting the Affairs of Swaziland and Tongaland, 1887-95.* With Maps. (Four Parl. Papers).

Note.—(1) Another Parl. Paper was issued in March 1899.

(2) A Parl. Paper: Report on Swaziland, with Appendices and Correspondence relating to the Inhabitants, Military Organisation, etc., by Sir Francis de Winton was issued in August 1890.

- 1896 *Story of My Life.* By Rev. William Taylor, Bishop of the Methodist Episcopal Church for Africa. Illustrated.

Note.—On page 372 appears a picture of Rev. Charles Pamla, one of the first native Wesleyan Ministers.

The fifth part of this book deals of “His Mission to South Africa” and the eighth part “His African Episcopate.”

- 1896 *African Wastes Reclaimed: The Story of the Love-dale Mission.* Illustrated. By Robert Young, Esq., F.R.S.G.S.

- 1896 *Callaway* (Henry, M.D., D.D.). First Bishop for Kaffraria; his life history and work. By Miss Benham.

Note.—1. Describes Missionary work in Natal, Kaffraria, Pondoland, Griqualand East, etc., during 1854-83.

2. Bishop Callaway was the author of *Nursery Tales, Traditions and Histories of the Zulus*, with English Translation and Notes (1868); and also of *The Religious System of the Amazulu*, with Translation and Notes (1868-70). The latter deals of *Unkulunkulu*: or, the Tradition of Creation; *Amatongo*: or Ancestor Worship; *Izinyanga Zokubula*: or Divination; and *Abatakati*: or Medical Magic and Witchcraft.

- 1896 *Reminiscences of Kaffir Life and History, and Other Papers.* By the late Hon. Charles Brownlee, C.M.G., Gaika Commissioner (Secretary for Native Affairs in the Molteno Ministry) with a brief Memoir by his consort Mrs. Bownlee.

- 1896 *The Africander.* A plain tale of colonial life. By E. Clair-Monte. Illustrated.

- 1896 *How We made Rhodesia.* By Major Arthur Glyn Leonard, of the Chartered Company's Police.

Note.—It is dedicated "To Cecil Rhodes, who initiated, to the Chartered Company, who aided, and to Jameson and the men who made, Rhodesia."

It is profusely illustrated. Amongst others, the following full-plate illustrations appear:

1. Matabele Native Police	... ..	page 10
2. Matabele Native Police (Non-Commissioned)	... ..	36
3. Sikombo and his Wives	... ..	194
4. Native Commissioner Taylor and native chiefs, viz. Maratahula, Somabulana, Sikombo, Ntweni, Malevu	... ..	236
5. A Group of important Matabele Chiefs, viz. Faku, Ndibali, Malevu, Sikombo, Mbambeleli Maswi, Nhukoniso, Mapisa, Somabulana, Nkomo, Mtokana Manyoba, Umlugulu, and Mlagela	... ..	262
6. Babayana at Home	... ..	270
7. Babayana and Mthana	... ..	272
8. Nyambezana and Nyanda	... ..	289
9. John Grootboom (Mtimkulu) a Scout	... ..	264

- 1897 *With Plumer in Matabeleland: An account of the operations of the Matabeleland Relief Force during the Rebellion of 1896.* By Frank W. Skyes, assisted by others.

- 1897 *The Matabele Campaign of 1896.* Being a narrative of the campaign in suppressing the native rising in Matabeleland and Mashonaland. By Col. (now General) Baden-Powell, F.R.G.S.

Note.—There are nearly 100 illustrations.

- 1897 *Letter dated 21st July 1897, from the British South African Company to Her Majesty's Under-Secretary of State for the Colonies, covering despatch and annexures from the Administrator, Earl Grey—dealing with Sir R. Martin's Reports on the Native Administration of that Company; with other appendices relating thereto.*

- 1897 *Trooper Peter Halket of Mashonaland.* By Olive Schriener (Ralph Iron), author of *Dreams, Dream Life and Real Life, The Story of an African Farm*, etc.

Note.—The book is dedicated "To a Great Good Man, Sir George Grey, once Governor of the Colony, who during his rule in South Africa bound to himself the Dutchmen, Englishmen, and Natives he governed, by an incorruptible justice and a broad humanity; and who is remembered among us to-day as representing the noblest attributes of an Imperial Ruler."

- 1897 *On the Threshold of Central Africa: a record of twenty years' pioneering among the Barotsi of the Upper Zambesi.* Translated from the French. By Rev. François Coillard, of the Paris Missionary Society, and now (1903) of Barotseland (King Lewanika's country).

- 1897 *The Bechuana of South Africa.* By Rev. William Crisp, author of *Notes towards a Sechuana Grammar.*

- 1897 *British South Africa (1795-1825)*. By Colin Turing Campbell, a resident of Graham's Town.

- 1897 *Twaalf jaar onder de Kaffers en Hottentotten: het leven van Dr. Johannes Theodorus van der Kemp*. Door J. Schouten.

- 1897 *Tiyo Soga*. By Rev. Cousins, Ph.D. (see page 7).

Note.—On *Frontispiece* appears a portrait of Rev. Tiyo Soga.

- 1897 *The New Africa ; journey up the Chobe and down the Okovanga Rivers*. A record of exploration and sport. By Dr. Aurel Schulz and Herr August Hammar, C.E. Illustrated.

Note.—References are made to Lobengula, Khama and other Chiefs.

- 1898 *Umbandine : A romance of Swaziland*. By Alexander Davis. Illustrated.

Note.—On page 64 appears a portrait of Umbandine and his Indunas having an interview with the Boers.

- 1898 *Impressions of South Africa*. By the Right Hon. James Bryce, M.P.

Note.—In part II important references are made to the Natives : Hottentots, Bushmen and Kafirs.

- 1898 *Malaboeh ; or notes from my diary on the (Transvaal) Boer campaign of 1894*. Illustrated. By Colin Rae.

- 1899 *Collectanea : Essays, addresses and reviews*. By the Hon. Perceval M. Laurence, Judge President of the High Court of Griqualand, etc.

Note.—In Chapter XXI, "On Circuit at the Cape," the learned judge has referred slightly to the peculiarities of the native mind in a Court of Justice (see page 293). In the following chapter, "Diamond Fields of South Africa," the native labour question is touched upon (see page 327).

- 1899 *The Victoria Nyanza.* The land, their races and their customs, with specimens of some of the dialects. By P. Kollman, Esq.

- 1899 *A Son of Africa.* A romance. By Madame Anna Countess De Brémont, author of *The Gentleman Digger*: being studies and pictures of life in Johannesburg, and *South African Tales*.

Note.—On page 124 appears a Matabele Hunting Song.

- 1899 *Among the Wild Ngoni*: being some chapters in the history of the Livingstone Mission in British Central Africa. By Rev. W. A. Elmslie, M.B., etc., Medical Missionary. With Introduction by the Right Hon. Lord Overtoun. Illustrated.

Note.—1. On the *Frontispiece* appear the portraits of Dr. and Mrs. Elmslie; and the book is dedicated to the latter.

2. On page 121 appears a picture of Ngoni Headmen (Ekwendeni).

3. Chapter IX is In Memoriam: William Koyi, a native South African, who accompanied Dr. Stewart on his exploratory journey along the west side of Lake Nyasa.

- 1900 *The Life and Times of Sir John Charles Molteno, K.C.M.G., First Premier of Cape Colony*, comprising history of Representative Institutions and Responsible Government at the Cape, and of Lord Carnarvon's Confederation Policy and of Sir Bartle Frere's High Commissionership of South Africa. By P. A. Molteno, Esq., M.A., L.L.M., Trinity College Cambridge, author of *A Federal South Africa*. In two volumes.

Note.—On *Frontispiece* is a portrait of Sir J. C. Molteno. References are made to well-known South Africans, such as the Hon. Saul Solomon (whose *Life and Times* the writer regrets is not in print) Adam Kok, Anta, Langalibalele, etc.

- 1900 *Cecil Rhodes*: his political life and speeches, 1881-1900. By Vindex.

Note.—1. On the *Frontispiece* is a portrait in photogravure of the late Rt. Hon. Cecil Rhodes.

2. Chapter XII is on the Native Question.

3. Mr. Rhodes died in March 1902.

- 1900 *A Short History of the Native Tribes of South Africa, their Manners and Customs.* By Mr. Francis J. Peregrino, Principal, Progressive Institute, Cape Town.

Note.—1. On the *Frontispiece* is a portrait of the author, who is a West African Native.

2. If Mr. Peregrino had seen this Chapter, or at least knew of the existence of some of these books, he would not have given expression to the following misleading opinion which, the author regrets to say, is commonly shared by a great many of his countrymen. Mr. Peregrino says, "In the case of South African Colonists familiarity seems to have bred apathy with reference to the natives, for they (colonists) accept the fact of their presence among them as a matter of course, and do not trouble themselves to learn anything about the inner lives of these people."

- 1900 *Cetywayo and His White Neighbours ; or, remarks on recent events in Zululand, Natal and the Transvaal.* By H. Rider Haggard, Esq.

Note.—The author has written several novels, such as, *Nada the Lily, King Solomon's Mines, The Queen of Sheba*, etc. They are founded on native African life.

- 1901 *Britain's Title in South Africa*, or, The story of Cape Colony to the days of the Great Trek. By Professor Jas. Cappon, M.A., Queen's University, Canada.

- 1901 *South African Studies.* By Dr. Alfred Hillier, author of *Raid and Reform.*

Note.—Chapter II is on the native races of South Africa.

- 1901 *Souvenir of the Siege of Mafeking.* From original photographs. By D. Taylor, photographer, Mafeking, 1899-1900.

Note.—1. This is one of the best illustrated books on the Anglo-Boer War. Amongst the numerous illustrations, mention may be made of No. 49 : a group of Colonial Fingoes, who, under Mr. D. Webster, did excellent work in the outside trenches. No. 83 : Sergt. (now Lieut.) Currie, Cape Police, and his corps of Cape Boys, who, in conjunction with the Cape Police, did splendid work in driving the Boers from their position in the brickfields.

2. Another *Souvenir : Siege Views of Mafeking* by Mr. E. J. Ross was also published by this time.

- 1901 *Attractive South African Stories.* By Beta.
- 1901 *Paper relating to certain Legislation of the South African Republic (Transvaal) affecting Natives.* (Parl. Papers, Cd. 714).
- 1901 *South Africa a Century ago: Letters written from the Cape of Good Hope (1797-1801).* By Lady Anne Barnard. Edited with a memoir and brief notes by W. H. Wilkins, M.A., F.S.A.
- 1901 *South Africa: Past and Present, an Account of its History, Politics and Native Affairs, etc.* By Violet R. Markham.
- 1901 *The Gold of Ophir; Whence brought and by whom?* By Professor A. H. Keane, F.R.G.S., author of *Men Past and Present; The Boer States, Land and People, etc.*
- 1901 *The Natives of South Africa, their Economic and Social Condition.* Edited by the South African Native Races Committee.
- 1902 *The Ancient Ruins of Rhodesia (Monomotapæ Imperium).* By R. N. Hall, Esq., and W. G. Neal, Esq. Illustrated.
- Note.*—It is dedicated to the Hon. A. Wilmot, K.G.S., F.R.G.S., M.L.C., of Cape Colony, and author of *Monomotapa Rhodesia: Its Monuments and its History from the most Ancient Times to the Present* (19th) Century.
- 1902 *The Annals of Kokstad.* By Rev. William Dower, Congregational Minister. Illustrated.
- Note.*—The book deals of the adventures of Griquas under Adam Kok.
- 1902 *On the Veldt in the Seventies.* By Lieutenant General Sir Charles Warren, G.C.M.G., K.C.B.

Note.—On page 354 appears a portrait of the Chief Mothibi and his warriors, September 12th, 1825.

- 1902 *The Memoirs of Paul Kruger.* Four times President of the South African Republic. *Told by himself.*

Note.—Chapter V deals of Native Wars. References are made to several well-known Native Chiefs.

- 1902 *Lord Milner and South Africa.* By Mr. F. B. Iwan-Müller.

Note.—There are two portraits, one of the Viscount of Cape Town and St. James on the *Frontispiece*; and the other of Mr C. J. Rhodes on page 328. Various references are made to well-known South Africans.

- 1902 *John Mackenzie: South African Missionary and Statesman.* By Rev. W. Douglas Mackenzie, M.A., Professor of Systematic Theology in Chicago Theological Seminary.

Note.—1. On the *Frontispiece* is a portrait of the Rev. John Mackenzie.

2. The dedication page is as follows: "To the directors and officers of the London Missionary Society who showed so wise a sympathy for him in his most burdened years this biography of one who regarded them with a most loyal love is gratefully dedicated."

3. A complete history of the writings of Rev. John Mackenzie appears in the appendix, page 549.

- 1902 *The Diamond Mines of South Africa.* Some account of their rise and development. By Gardner F. Williams, Esq., M.A., General Manager of the De Beer Consolidated Mines Ltd. Profusely illustrated.

Note.—1. A photogravure of the author appears on the *Frontispiece*.

2. Portrait of Zulu Chief Cetuywayo and part of his family on page 92; while on the next page is that of Prince Dinizulu.

3. Portrait of some of the Native Chiefs dealt with by Mr. Richard Southey, Lieutenant Governor of Griqualand West, during his Administration.

4. Portraits of Chiefs of the Batlapin Tribe. Chief Molala, present Paramount Chief is seated in the centre. Portrait of the well-known Chief Khama.

5. There is a detailed description of Native life in the compounds.

- 1903 *Basutoland, its Legends and Customs.* By Mrs. Minnie Martin.

- 1903 *History of the Ethiopian Movement in South Africa.* In French.

Note.—This book describes the denominational* somersaults now unfortunately taking place amongst some of the author's emotional poor countrymen.

Are these right-about-turns illustrating the truth of the following old Greek maxim adopted in after years by the Romans 2000 years ago: "Africa never fails to present something new to the inquisitive traveller?"

- 1903 *The Native or Transkeian Territories.* By C. C. Henkel, Esq., J.P., late conservator of Transkeian forests. Illustrated. With a map of the territories.

- 1903 *Report of the Transvaal Labour Commission.* [In the Press.]

- 1903 *Dawn on the Dark Continent; or Africa and its Missions.* By Rev. James Stewart, D.D., M.D., etc.

- 1904 (?) *Report and Proceedings, with appendices of the Inter-Colonial-Commission.* [In session.]

Note.—1. 'This Commission was appointed in terms of the resolution set at the Bloemfontein Conference of 1903: "That in view of the coming federation of the South African Colonies, it is desirable that a Commission be constituted to gather accurate information of affairs relating to natives and native administration, and offer recommendations to the several Governments concerned with the object of arriving at a common understanding on questions of native policy."

2. The Commission is to report on the status and condition of the natives, the lines on which their natural advancement will proceed, education, industrial training, labour, land tenure and state obligations entailed, native law administration, liquor prohibition, marriages, extent and effect of polygamy.

3. The member of the Commission are:—Chairman, Sir Godfrey Lagden; Cape Colony, Mr. W. E. Stanford, C.B., and Mr. R. F. Thompson; Natal, Messrs. S. O. Samuelson and M. Campbell; Transvaal, Messrs. J. A. Hamilton and J. C. Krogh; Orange River Colony, Captain Dickson and Mr. S. Jacobsz; Rhodesia, Sir Thomas Scanlen; Basutoland, Mr. H. C. Sloley. Mr. H. M. Taberer is Secretary.

*"You can break your vows, if you like. Vows of every kind are brittle ware now-a-days."—Marie Corelli.

Valuable information concerning Natives may be gleaned from the Annual Blue Books* on South African Affairs. The first was published in 1874.

Note.—The Cape Annual Book on Native Affairs is compiled in compliance with a resolution of the Honourable the Houses of Assembly, dated 1873.

In the above compilation the well-known historical works of Geo. McCall Theal, Esq., D.Lit., L.L.D.,† the Colonial Histographer; the Honourable Alexander Wilmot, K.S.G., M.L.C.; the late John Noble, C.M.G., Clerk of the House of Assembly; Rev. Henry B. Sidwell, M.A.; the late Mr. F. Beswick; and Rev. J. Whiteside, are not included.

* The Genealogy of Chief Cetywayo appears on page 66 of the Blue Book for 1879.

† In the *History of the Boers in South Africa*, published in 1887, much valuable information is contained. The following Genealogical Trees appear:—

1. From Bungane to Zibi (Amahlubi) page 31.
2. Sekake to Mosheah, (Basutos) page 35.
3. Tau, to Moshete, Montsioa, Tsipinare, and Matlabe (Barolongs), page 47.

So also in *The Portuguese in South Africa* with a description of the Native Races between the river Zambesi and the Cape of Good Hope during the sixteenth century and published in 1896; and lastly Dr. Theal's latest (1902) work, *The Beginning of the History of South Africa*.

“ On these subjects many persons have said many things, all persons have said something, no one has said enough.”

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